

# KONGO LANGUAGE COURSE: MALOONGI MAKIKOONGO

A COURSE IN THE DIALECT  
OF ZOOMBO, NORTHERN ANGOLA

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AFRICAN STUDIES PROGRAM  
UNIVERSITY OF WISCONSIN-MADISON



**AFRICAN STUDIES PROGRAM  
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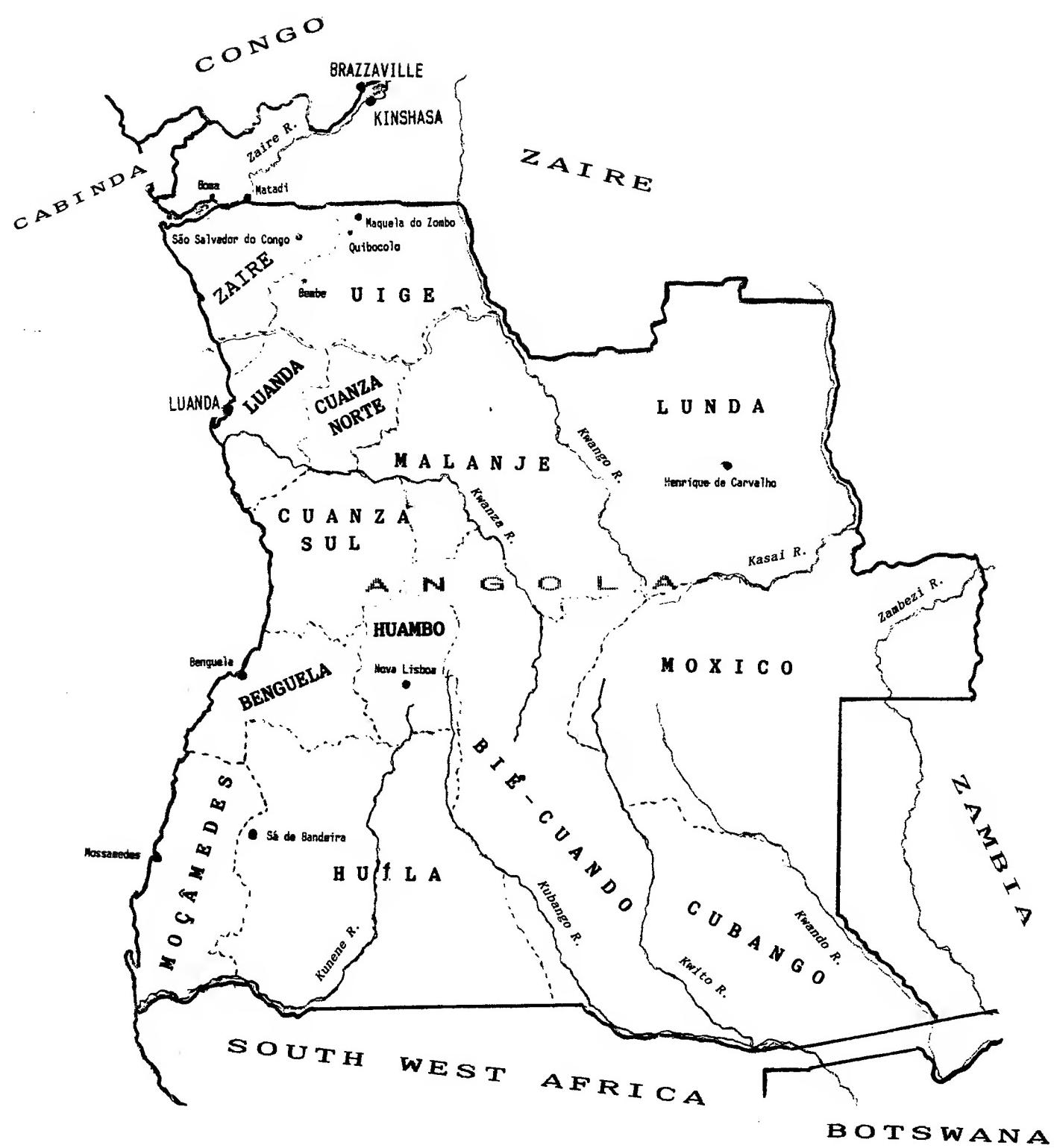
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# ANGOLA



## FOREWORD

Kongo (*kiKóongo*) is a blanket term for a large number of related, though often quite divergent, dialects spoken principally in the Zaire, the Republic of Congo, and Angola. The Zoombo dialect is the modern descendant of the 'San Salvador' variety of Kongo written of by W. Holman Bentley in the *Dictionary and Grammar of the Kongo Language*, first published in 1887; Zoombo is also part of the 'domaine linguistique du Sud' described by Karl E. Laman in the *Dictionnaire kikongo-français* of 1936. It is spoken in the north of Angola, and by refugees from the original centres who have fled to the Zaire.

Historically, Kongo played a considerable part in the development of the transatlantic creole languages, from United States Gullah (as noted by Lorenzo Dow Turner in *Africanisms in the Gullah Dialect*, first published 1949), through the Caribbean, to South America. Kongo influence is found even in 'non-Black' American English: 'goober (pea)' is from Kongo *ngubá* 'peanut/s' (see Lesson 20/2).

The present course was prepared with the assistance of a first language speaker of Zoombo Kongo, Sr. João Makoondekwa, whose knowledge and love of his language were matched by his enthusiasm and patience in teaching the co-author, and his willing co-operation and care during the writing and recording of the material. Language has a special place in Kongo culture; they are rightly proud of their own, and we can do no better than quote from Bentley 1887:xxiii, in the Preface to his dictionary:

"At every point and turn ... the richness, flexibility, exactness, subtlety of idea and nicety of expression of the language revealed themselves... We find then the Kongos speaking a language so exact and truthful that the tricks, the double intention, the falsities and illogical perversions which are so freely perpetrated in European languages, would not be possible in Kongo argument. Half the quibbles and mountains of reasoning, thrown up upon strained usage of words and indefinite expressions ... could trouble no Kongos, with so exact and definite a speech at their command... an elaborate and regular grammatical system of speech of such subtlety and exactness of idea that its daily use is in itself an education."

It is our hope that the users of this book will, by the end of the course, have made a beginning in appreciation of the great Kongo language. For those who wish to go further, the Bibliography gives references.

We have especially to thank the laboratory technicians of the School of Oriental and African Studies, University of London, in particular George Garland, for unfailing goodwill, good advice and technical skill during recording sessions; and the African Studies Program of the University of Wisconsin, Madison, for encouraging and 'defraying the costs of publication. All those students who have made suggestions for improvement are thanked, but I should like to single out especially Kevin Donnelly, to whom is due the suggestion to categorize nominals in terms of 'moving tone' and 'non-moving tone', rather than the former unwieldy system of tone classes. Otherwise, all tonal interpretation and systematization of pitch phenomena, and all errors of

transcription and translation, are the responsibility of the author whose name appears below. It cannot be said that all tonal problems have been solved; the information given here reflects the present state of the said author's thinking. Readers familiar with past work on this topic will notice some changes: ye-, kwa-, compounds and relative pronouns are no longer given as initial in the tone phrase; but there is still a great deal to be learnt about tone in Kongo, and the present systematization can certainly not be regarded as final.

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May 1987

**IMPORTANT NOTE**

These are special teaching drills, not testing drills, as in some 'language laboratory' courses. Please read the instructions below very carefully, to enable you to make best use of the course.

**Instructions**

The material is arranged in twenty-four lessons, of (usually) six sections each. A section consists of a teaching drill, in the format of either:

- a) a **two-phase or repetition drill**. The speaker says a word or phrase twice, with a following interval in which you attempt to repeat what he has said.  
or
- b) a **three-phase drill**. Here the speaker first gives a **stimulus** -- a question, or a statement requiring a response -- and pauses for a short while. Then he gives the required response. To use a three-phase drill:
  1. Listen to the whole section several times, following from the book, without speaking yourself.
  2. When you feel ready to do so, try and answer the question in the interval, again following from the book. Since you are encouraged to speak at normal speed right from the start, the interval is very short; it does not matter if you overlap with the speaker's answer<sup>1</sup>.
  3. When confident enough, answer **without** looking at the book.

Do NOT repeat the answer, as in conventional 'four-phase' laboratory drills.

At the head of each section is a **pattern**, the skeleton of the structure being learnt, and a **model** or **models**, giving one or more examples of the structure with lexical insertions, i.e., complete with all words. After a section or lesson you may find notes on the grammar; use these only if you wish. The course is designed to teach you to speak, rather than to know about Kongo, but some people learn best when they have some idea of the grammar. You are however strongly advised to read the notes on tone marking in Lesson 1, otherwise you will be puzzled by the various signs indicating tone. Even if you are used to tone-marked material, please read the notes carefully; the significance of the diacritics is quite different from many other systems using the same ones.

After every four lessons is a written test; keys begin on p.0000. The Kongo-English vocabulary is at the back of the book, followed by the English-Kongo.

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<sup>1</sup>. If the intervals are really too short for comfort, you can 'explode' the recordings, i.e., re-record, giving longer intervals.

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## MALOONGI MAKIKOONGO / KONGO COURSE

## LESSON 1 / LOONGI DYANTHETE

1/1 Nkhùunku yánthete / Section 1

(Repeat after the speaker. Everything is said twice before the gap.)

Kyámmbole.	How are you? (lit. '(health) of goodness')
Taäta.	Father = sir, Mr.
Neëngwa.	Mother = madam, Mrs.
Eëlo.	Yes.
Íngeta.	Certainly; yes indeed.
Vvë.	No.
Saala kyámmbole.	Goodbye (lit. 'stay well'; said by person leaving).
Weenda kyámmbole.	Goodbye (lit. 'go well'; said by person staying).
Nusaala kyámmbole.	Stay well (to several people or a senior person).
Nweenda kyámmbole.	Go well (to several people or a senior person).
Kedyaambü-ko.	It doesn't matter; never mind (lit. it is not an affair).
Dyámmbole!	Good! Right!
Awéyi?	My goodness! (lit. 'it is how?')
Akwéyi?	Where (is it)?
Ekkuma   nkhí?	Why? (lit. 'the reason   is what?')
Kewaäú-ko ee?	Isn't that right? [Will sound more like kewaäú-kw' ee?]
Saansuka!	Be well brought up! (said to a person sneezing)
Unndòloká.	Forgive me (excuse me; I'm sorry).
Awéyi ovovèle?	What did you say? (lit. 'it is how that you spoke?')
Kiwiidi-kó.	I didn't hear; I haven't understood.
Enkuumbu-aäme	My name ...
João Makóondekwa.	is João Makoondekwa.

The book title means literally 'Lessons of the Kongo language'; maloóngi 'lessons' is related to a verb -loónga 'teach', and languages (and cultures) always have the prefix ki-, hence kikóongo. Loòngi dyánthete lit. '[it is] lesson of the first', and nkhùunku yánthete '[it is] section of the first'.

## Pronunciation and spelling

Pronunciation presents few difficulties for English speakers. The character h written after a consonant symbol represents aspiration, a puff of air, as in nkhùunku 'part, section'. You may be able to hear the difference between nkhú- and -nku, the latter without aspiration.

Vowels have the so-called Italian values, and should be clear from the recording. Two adjacent vowel characters represent two syllables. Thus there are three syllables in saala 'remain, stay', but only two in sala 'work'. Doubled consonant symbols represent geminate sounds, which are pronounced with greater force, and are often longer in duration, than single consonants. The word ekkuma 'the reason' has the geminate kk pronounced as in 'neck cool'.

The spelling system used here has been specially developed by the authors, and is not used in ordinary printed books, etc. The current orthographies in

Angola and Zaire do not distinguish between geminate and single consonants, double and single vowels, and several other important features.

### Tone-marking

Kongo is a tone language, in which differences of pitch pattern carry differences of meaning, e.g.

wákaanga (high-low-low-low) '(s)he roasted, fried'  
 wakáanga (low-high-low-low) '(s)he tied up, hindered'

These notes are intended to give you some idea of the system, but if you find them confusing rather than helpful, disregard the tone marks and simply copy the speaker's voice.

(i) **Tone bearing elements.** Only vowels carry contrastive tone in Angolan Kongo; there are no syllabic consonants. All voiced consonants, of course, must be pronounced on a particular pitch, but they always either (a) start off low in beginning a tone phrase, as in (ii) below, or (b) take their pitch from the preceding vowel.

(ii) **Tone phrases and peak pitch.** Each Kongo sentence consists of one or more **tone phrases**. At the beginning of each tone phrase, the voice starts on a low pitch. During the phrase, the voice may stay low and roughly level, as when the phrase consists of only **low tone** (unmarked, or with subscript dot -- to be explained later):

Oalongoki 'The students' (as subject of a verb)



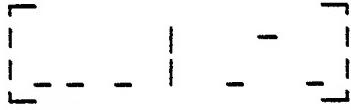
or it may go up to a **peak pitch** (= the highest pitch of the phrase), and then come down again, if there is only one **high tone** in the phrase:

Walõngoka. '(S)he learnt.'



Peak pitch is marked by the hachek, klicka or wedge, [ˇ]). Here is a sentence of two phrases, one all low, and one with a single high tone at peak pitch:

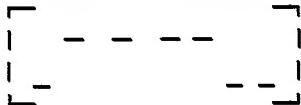
Omadya | man̄twa. 'The food | was carried.'



The symbol [|] means 'tone phrase boundary' -- this is not necessarily a pause.

(iii) **Bridging.** A **bridge** is a peak 'stretched' over more than one syllable. Beginning and ending high tones are shown by [ ` ] and [ ' ]; everything in between is at level (high) pitch:

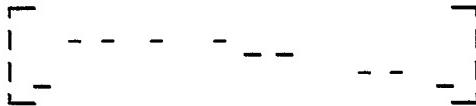
**Isìnga kubámona.** 'I am going to see them.'



Bridges occur only between the first two high tones of a phrase. You will learn how to operate them during the first few lessons.

(iv) **Stepping.** Further high tones in a phrase are also marked [ ' ], and the sentence is a series of 'steps', with the high tones as step edges:

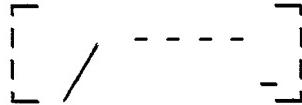
**Ketusinga vvútuká mmbazí-ko.** 'We won't return tomorrow'



Sentence initial vowels with tone marks are in lower case: Ìngeta 'certainly'.

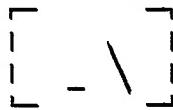
(v) **Initial and final high tones.** A phrase **initial** high tone has sharply **rising** pitch:

**Dyàmmbote beéni.** '(It is) very good.'



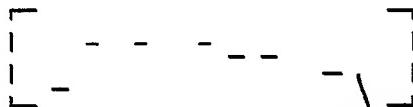
while a phrase **final** high tone has sharply **falling** pitch, especially if also sentence final:

**Kwanndá** 'It's a long way away.'



This applies to all final high tones, whether or not at peak pitch:

**Tusìnga vvútuká mmbazí.** 'We'll return tomorrow.'

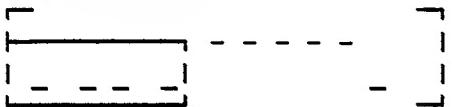


The one exception is the question indicator ee? (see 2/1).

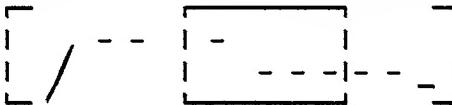
(vi) **Suppressed high tones.** In certain conditions, the first basic high tone of a phrase is suppressed (deleted, unrealized) and the next high tone, if any,

takes peak pitch. Suppressed high tone is shown by the subscript dot [.] under the vowel character, and the behavior is as for low tones:

Enkuumbu àngudi-aándi ... 'The name of his mother'

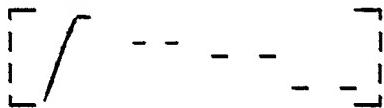


cf. Yànssoong' éñkuumbu-aáme. 'I told him my name.'



(vii) Extra high pitch is found on the first high tone of phrases containing 'WH' question words such as nkì? 'what (is it)?', awèyi? 'how (is it)?' and nàni? 'who?', when these are direct (i.e. not reported, indirect) questions. This extra high pitch is never bridged:

Nkì tusinga vváanga? 'What is it that we are going to do?'



The first high tone need not be actually in the question word:

Mvvàatú myánani? 'They are clothes of whom? Whose clothes are they?'



This extra high pitched high tone is not specially marked, as the context is sufficient to signal it.

(viii) **Phrasing and syntax.** Phrasing has nothing whatever to do with breath groups, pauses, etc. Phrase boundary and pause may coincide, but pause may also occur within a tone phrase, and several phrases may be uttered without pause. Phrasing is entirely controlled by the **syntax**, the relationship of words within a sentence. Similarly, bridging, high tone deletion/suppression and extra high pitch are dependent upon the **syntax**, and the system will be gradually explained during the course.

(ix) **Phrases without H.** A word or phrase without H often shows a slightly raised and emphasized pitch on the final syllable: | tukosokele. 'we have sat down.' This may be considered a kind of 'false' or 'imposed' H. It will not be marked in the material here.

1/2 Nkhùunku yazóole / Section 2

Repeat after the speaker; everything is said twice.

Kyamōosi.	(It is) Monday.	(lit. first day)
Kyazōole.	Tuesday.	( second )
Kyatāatu.	Wednesday.	( third )
Kyayā.	Thursday.	( fourth )
Katāanu.	Friday.	( fifth )
Kyāntsaaabala.	Saturday.	(< Portuguese sábado)
Kyalumiīngu.	Sunday.	(< Portuguese domingo)
Kyānkheenge.		1st day of market week.
Kyāntsona.		2nd day of market week.
Kyamphaāngala.		3rd day of market week.
Kyakkōonzo.		4th day of market week.
Ewuunu   kyatāanu.		Today   is Friday.

#### Days of the week; predicate words

There are two 'week' systems among the Kongo: the European seven day week, introduced by the Portuguese, begins on Monday, (llúmbu) kyamōosi 'day of the first = first day'. The indigenous Kongo system is a four day 'market week'; the market is held in a different place on each of the four days, returning to the first place when the cycle recommences on the fifth day. Names for the market days vary over the Kongo area.

Strictly, all the day names in this drill mean 'It is (first day, etc.)', but no verb is required in Kongo. Any word functioning as a predicate always begins a phrase, and has all high tones 'realized', i.e., no deletion or suppression.

## LESSON 2 / LOÙNGI DYAZÓOLE

2/1 Nkhùunku yánthete / Section 1

Note: this is a 'three phase' drill; please read instructions on p.iii before starting. Bracketed vowels are elided.

Pattern : Ongey(e) | osìnga ---(a) ee?      Eëlo, | omon(o) | isìnga ---a.  
 You (sg) | are you going to --- ?      Yes, | me | 'I am going to ---.

Model : Ongey' | osìnga ssál' ee?      Eëlo, | omon' | isìnga ssála.  
 Are you going to work?      Yes, I'm going to work.

Ongey'   osìnga ssál' ee?	Eëlo,   omon'   isìnga ssála.
vvóv' (speak)	vvóva.
lláamb' (cook)	lláamba.
ttáang' (read)	ttáanga.
osìngá ddy (eat)	ddyá.
nnw' (drink)	nnwá.
osìnga ssíkám' (get up)	ssíkamá.
vvútuk' (return)	vvútuká.
vviingil' (wait)	vviingilá.
kkósok' (sit down)	kkósoká.
ssáal' (stay behind)	ssáalá.

## Future tense 1 (1st &amp; 2nd sg); ee?; elision; subject pronouns and nouns

This future form is roughly equivalent to 'I am going to ...', and consists of three pieces:

Subject Prefix	Future Auxiliary	Verb Infinitive
i- 'I'	-sìnga	ssála 'to work'
o- 'you sg'	-sìnga	vvútuká 'to return'

Thus isìnga ssála 'I am going to work' and osìnga vvútuká 'you are going to return'. An indicative (main) verb always begins a phrase, so the high tone of -sìnga is at peak pitch (and bridged with the first one of the infinitive.)

The subject prefix (sp) is an integral part of the verb, even though there is a separate pronoun here (ongéye, omóno) with the same meaning.

The verb infinitive consists of a stem ending in -a (-sála, -vútuká), with a prefix, meaning much the same as 'to'; for verbs beginning with a consonant the prefix is gemination, or doubling of the first consonant: s-sála, v-vútuká. The particle ee? placed at the end of a sentence turns it into a question of the 'yes-no' kind. It has rising pitch, not marked, as it does not behave like an ordinary high tone. There is no change of word order, as in English.

All Kongo words end in a vowel, which is often elided, or dropped, when the next word begins with a vowel. Elision is indicated by apostrophe, elided vowels being shown in brackets for the first occurrence: Ongey(e), then Ongey'.

The question indicator ee? causes elision of the preceding vowel, or sometimes contraction: -u (sometimes -o ---> -w' and -i ---> -y'). This has the effect of transferring any high tone from the final vowel to the one before it:

isìnga vvútuká + ee? ---> isìnga vvútuk' ee?  
 'I am going to return' ---> 'am I going to return?'

Adjacent high tones are on different levels, the second one lower.

The pronouns **ongéye** 'you sg' and **omóno** 'I, me' are here subject of the verb. A noun or pronoun as subject:

- (a) has an initial vowel (about which you will learn more later)
- (b) begins a tone phrase
- (c) has first high tone suppressed

hence **ongéye** ---> | ongeye and **omóno** ---> | omono. Here the pronouns begin the sentence, as well as beginning a tone phrase.

Subject pronouns are not essential, since the person is shown by the subject prefix of the verb (i-, o-), but they are often used for emphasis.

## 2/2 Nkhùunku yazóole / Section 2

Pattern : Ongey(e) | osìngga ---(a) ee?      Vvě, | kisìngga ---a-ko.  
 You | are you going to --- ?      No, | I'm not going to ---.

Model : Ongey' | osìngga ssál' ee?      Vvě, | kisìngga ssála-kó.  
 Are you going to work?      No, I'm not going to work.

Ongey'   osìngga ssál' ee?	Vvě,   kisìngga ssála-kó.
vvôv'	vvôva-kó.
lláamb'	lláamba-kó.
ttáang'	ttáanga-kó.
osìngá ddy'	ddyá-ko.
nnw'	nnwá-ko.
osìngga ssíkám'	ssíkamá-ko.
vvútuk'	vvútuká-ko.
vviíngil'	vviíngilá-ko.
kkósók'	kkósoká-ko.
ssáál'	ssáalá-ko.

### Negatives

Any sentence in Kongo can be negated by prefixing **ka-** or **ke-** (contracted to **k-** before a vowel) and suffixing **-ko** at the end. The verbs you have met so far belong to a tone-class which has high tone on the first stem syllable, and another on the final if there are more than two stem syllables: -dyá, -móna, -vútuká, -víingilá. There is one exception: stems with a nasal + another consonant after the double vowel, like -láamba and -táanga. The double vowel here comes from a lengthening process which took place before such sequences or clusters of consonants; there is no difference in sound between the true double vowel, as in -sáalá, and the 'long' vowel of -láamba, only a difference of effect, as will shortly be seen. These will be called T(one) C(lass) I verbs.

When **-ko** is suffixed to the TCI infinitive, it will itself have a high tone when the verb has two syllables; for this purpose the 'long vowel' verbs behave as the two syllable verbs: -móna-kó, -láamba-kó. With other TCI verbs, **-ko** has low-tone (though sometimes the final high of the verb may be transferred to it): -dyá-ko, -vútuká-ko, -sáalá-ko, -víingilá-ko.

2/3 Nkhùunku yatáatu / Section 3

Pattern: --- osínga ---(a) ee?  
 Is it --- you are going to ---  
 (Are you going to --- some ---?)

Eělo, | --- isínga ---a.  
 Yes, | it's --- I'm going to ---.  
 (Yes, I'm going to --- some ---.)

Model : Ssàlu osínga vváang' ee?  
 Are you going to do some work?  
 (Lit. is it work that you are...)

Eělo, | ssàlu isínga vváanga.  
 Yes, I'm going to do some work.  
 (... it is work that I ...)

Ssàlu osínga vváang' ee?  
 Madyà osínga lláamb' (food, cook)  
 Maàz(a) osíngá nnw' (water, drink)  
 Madyà ddy' (food, eat)  
 KiKongo osínga vvóv' (Kongo, speak)  
 Nkkàanda ttáang' (book/letter, read)  
 Kìmbvumina osíngá nnw' (milk, drink)  
 Mvvwàatú osínga ssúumb' (clothes, buy)  
 Nkkàanda ssónék' (book/letter, write)

Eělo, | ssàlu isínga vváanga.  
 madyà isínga lláamba.  
 maàza nnwá.  
 madyà ddyá.  
 kiKongo vvóva.  
 nkkàanda ttáanga.  
 kìmbvumina nnwá.  
 mvvwàatú ssúumba.  
 nkkàanda ttáanga.

## Stable (predicate) nouns; Indirect relatives

The noun beginning the questions means 'It is a/some N': Ssàlu 'It is work', Mvvwàatú 'They are clothes.' This kind of noun is called predicative or stable; the English translation includes 'be', but in Kongo, the noun is predicative simply by being at the beginning of a phrase, with no initial vowel. If a second high tone occurs in the same phrase, there is a bridge; this high tone may be in the same word, or the next one: | mvvwàatú 'they are clothes', | ssàlu isínga (vváanga) 'it is work (that) I am going (to do)'.

The form isínga (vváanga, etc.) is no different in shape or basic tone-pattern from the indicative examples used in previous lessons, but it is not initial in the phrase, hence it is relative, not indicative; i.e., it means 'which/that I am going (to do, etc.)'. Kongo, like English, does not need anything meaning 'which/that/whom' in this kind of relative clause.

2/4 Nkhùunku yayá / Section 4

Pattern : Oyeeno | nusínga ---(a) ee?      Eělo, | oyeeto | túsínga ---a.  
 You (pl) | are you going to --- ? Yes, | we | we are going to ---.

Model : Oyeeno | nusínga kkósók' ee?      Eělo, | oyeeto | túsínga kkósoká.  
 Are you going to sit down?      Yes, we are going to sit down.

Oyeeno | nusínga kkósók' ee?  
 lléek' (sleep)  
 vvútuk'  
 nusíngá ddy'  
 nusínga vvíingíl'  
 ssáál'  
 ttélám' (stand up)  
 ttál' (look, watch)  
 vvóv'

Eělo, | oyeeto | túsínga kkósoká.  
 lléeká.  
 vvútuká.  
 ddyá.  
 vvíingilá.  
 ssáalá.  
 ttélamá.  
 ttála.  
 vvóva.

### 1st and 2nd persons plural

The structure is as for Section 1 of this lesson, but using the plural pronouns *oyéeto* 'we' and *oyéeno* 'you (more than one, or respectful to one)', and the corresponding subject prefixes *tu-* 'we' and *nu-* 'you (pl)'. As before, when used as subject, the pronouns are phrase initial, and show suppression of the high tone: | *oyeeto*, | *oyeeno*.

2/5 Nkhùunku yatáanu / Section 5

Pattern : --- nusínga ---(a) ee? Vvě, | ketusínga ---a ---ko.  
Is it [noun] you're going to --- ? No, | we're not going to ---  
any [noun].

**Model:** Malavù nusínga ssúumb' ee?  
Is it palm wine you're going  
to buy?  
**Vvě,** | ketusinga ssúumba malavú-ko.  
No, we are not going to buy any palm  
wine.

Malavù nusíngá	ssúumb'	ee?	Vvě,   ketusíngá	ssúumba malavú-ko.
Madyà	lláamb'			lláamba madyá-ko.
Kingelèezo	vvóv'	(English, speak)		vvóva kingeléezo-ko.
Mmbazi	vvútuk'	(tomorrow, return)		vvútuká mmbazí-ko.
Nkkàanda	ttáang'			ttáanga nkkàanda-kó.
Ssàlu	vváang'			vváanga ssálu-ko.
Nkkàanda	ssónék'			ssóneká nkkàanda-kó.
Akùundi	mmón'	(friends, see)		mmóna akúundi-kó.
Mmbízí nusíngá	ddv'	(meat, eat)		ddvá mmbízi-kó.

=ko attached to nouns

To understand why the tone of -ko varies when attached to nouns, you need to know more about noun structure. Most nouns in Kongo consist of a prefix attached to a stem:

<b>ma-áza</b>	'water'	<b>mv-vwáatú</b>	'clothes'
<b>ma-dyá</b>	'food'	<b>nk-káanda</b>	'book, letter'
<b>ma-lavú</b>	'palm wine'	<b>ki-Kóongo</b>	'Kongo language'
<b>s-sálu</b>	'work'	<b>ki-ngeléezo</b>	'English language'
<b>a-kúundi</b>	'friends'	<b>mm-bazí</b>	'tomorrow, outside'
<b>mm-bízi</b>	'meat'		

Some have a third element, between the prefix and stem, called a **stem augment**: **kí-mb-vumina** 'milk'. In the vocabulary, nouns are shown under the first letter of the stem. e.g. **ma-áza** is under A. **kí-mb-vumina** under V.

When -ko is suffixed, nouns with high tone on the first stem syllable behave as TCI verbs: *madyá-ko* cf. *ddyá-ko*, *ssálu-kó* cf. *mmóna-kó*, *nkkáanda-kó* cf. *ttáanga-kó*. Where the noun has high tone after first stem syllable, -ko has low tone: *mmbazí-ko*, *malavú-ko*, *kingléezo-ko*.

2/6 Nkhùunku yásáambanu / Section 6

Pattern : Omono   isínga ---a.	Nkhí osínga ---a?
Me   I am going to ---.	What is it that you are going to --?
Model : Omono   isínga ddyá.	Nkhí osínga ddyá?
I   am going to eat.	What are you going to eat?

Omono   isínga ddyá.	Nkhí osínga ddyá?
ttáanga.	ttáanga?
nnwá.	nnwá?
lláamba.	lláamba?
vvóva.	vvóva?
ssúumba.	ssúumba?
ttáambulá. (receive)	ttáambulá?
mmóna.	mmóna?
vváanga. (do, act)	vváanga?
vviingilá. (wait for)	vviingilá?

Questions with *nkhí*? 'what is it?'

The question word *nkhí*? 'what?' is usually in the stable form, as here, meaning 'it is what?' Being a question word, it causes the first high tone of the phrase to have higher than normal peak pitch, which is not bridged; see Note (vii) on p. 4. Compare:

Nkhí osínga vváanga? 'What is it that you are going to do?'  
 with Ssàlu isínga vváanga. 'It is work that I am going to do.'

## LESSON 3 / LOÒNGI DYATÁATU

3/1 Nkhùunku yánthete / Section 1

Pattern: O--- | osínga ---(a) ee? Eélo, | oyaandi | osínga ---a.  
 The [noun] | is s/he going to --- ? Yes, | s/he | s/he's going to---

Model : Omwaan(a) | osíngá ddy' ee? Eélo, | oyaandi | osínga ddyá.  
 Is the child | going to eat? Yes, s/he is going to eat.

Omwaan(a)   osíngá ddy' ee?	Eélo,   oyaandi   osínga ddyá.
Onkkeentö   osínga lláamb' (woman)	lláamba.
Önkuundi-aäku   vvútuk' (your friend, return)	vvútuká.
Ömuuntu   vvát' (person, plow/cultivate)	vváta.
Onndezi-mwaana   ssáal' (child nurse)	ssáalá.
Ompfumu ävata   vvyóók' (village chief, pass by)	vvyóoká.
Ömwaan'   lléek'	lléeká.
Omuntu   vvívíl' (listen)	vvívilá.
Ompfumu ävata   vvóv'	vvóva.

**Nouns as subjects: noun variants; moving high tone; compound nouns;  
3rd person sg pronoun and subject prefix**

The pronoun oyáandi, which becomes oyaandi as subject, means both 'he' and 'she', as does the subject prefix o-. Since this is the same as for 'you (sg)', it is advisable to use the pronoun when there is no subject noun.

Nouns have two forms: Variant 1 has an I(nitial) V(owel), which may be e- or o- with any noun, and functions like the definite article 'the': éssalu or óssalu 'the work' and Variant 2, the form without IV : ssálu 'work, some work'. Variant 2 is the more basic, and is the form quoted in the vocabulary. It is also used when the noun is stable (ssàlu 'it is work') or as object in a negative clause (*kisinga vváanga ssálu-kó* 'I'm not going to do any work').

Variant 1 is used when the noun is subject of a verb, as in the questions of this section. The noun is phrase initial, and shows the first H suppressed: **omwáana** ---> | **omwaana**. For some nouns, the addition of the IV shifts this H back one syllable: **madyá** but **omádyá**. Such nouns are said to have moving H, and are marked M in the vocabulary. Nouns with stem augments, like **kímbvumina**, have had H shift already. Nouns with two high tones may show the second one in either final or penultimate position; the penultimate position tends to be used when the first high tone is 'moved': **nkkéentó** but **ónkkeéntó** OR **ónkkeentó**.

Onndezi-mwaana 'child-nurse' and ónkkuundi-aáme 'my friend' are compound nouns in which the tone of the second component depends on that of the first, behaving, in fact, as an extension of the first. If the first noun has non-moving tone on the second syllable (as (o)nndezi), the second component has no high tone; if the first has moving tone (as nkkundi/ónkkuundi), the second has final H. There are numerous compounds of different kinds in Kongo, and they will be shown hyphenated in this course, though they are not in current Kongo orthography.

3/2 Nkhùunku yazóole / Section 2

Pattern : 0--- | osinga ---(a) ee? Vvěš, | kasinga ---a nkkutú-ko.  
The [noun] | is s/he going to --- ? No, | s/he isn't going to ---  
at all.

**Model** : Omwaan(a) | osinga ddy(á) ee? Vvě, | kasíngá ddyá nkkutú-ko.  
Is the child | going to eat? No, s/he's not going to eat at all.

Omwaan'   osìngá ddy' ee?	Vvě,   kasìnga ddyá nkkutú-ko.
Onkkeentõ   osìnga lláamb'	kasìnga lláamba
Önkuundi-aăku   osìnga vvútuk'	vvútuká
Ömuuntu	vvát'
Enndezi-mwaana	ssáál'
Empfumú āvata	vvóv'
Omwaan'	lléék'
Omjuuntu	vvívíl'
Empfumu āvata	vvyóók'
	Kasìnga vvyóóká

**Negatives ctd**

In some contexts, the 3rd person singular subject prefix is zero (= nothing). One such context is the negative, where the negative prefix takes the form **ka-** : | osinga ddyá 's/he is going to eat' but | kasinga ddyá 's/he is not going to eat'.

**Nkkutú** gives the meaning 'even, at all', and behaves as a noun with high tone after first stem syllable, i.e. -ko has no high tone.

3/3 **Nkhùunku yatáatu / Section 3**

Pattern : **Zolele kutù---(a) ee?**      Eělo, | ndzolele kunù---a.  
Do you (sg) want to --- us?      Yes, | I want to --- you (pl).

Model : **Zolele kutùviingil(á) ee?**      Eělo, | ndzolele kunùviingilá.  
Do you want to wait for us?      Yes, I want to wait for you.

<b>Zolele kutùviingil' ee?</b>	Eělo,   ndzolele kunùviingilá.
kutùsadis' (help)	ndzolele kunùsadisá.
kutùmon'	kunùmona.
kutùsonekén' (write to)	kunùsonekená.
kutùlaambil'	kunùlaambilá.
kutùkiyil'	kunùkiyilá.
kutùvivil'	kunùvivilá.
kutùsoong'	kunùsoonga.
kutùsamunwiín'	kunùsamunwiiná.

Object concords, 1st & 2nd pl persons; 'I/you want'

Where English has a pronoun such as 'us' as object of a verb, Kongo has an object concord which for persons comes right before the verb stem. For 1st and 2nd persons these are -tu- 'us' and -nu- 'you (pl)'. Now the prefix is **ku-** instead of gemination: **m-móna** 'to see' but **ku-tú-mona** 'to see us'. The H moves back one syllable, from first stem syllable to object concord, as shown.

**Ndzolele** 'I want' and **zolele** 'you (sg) want' (variant of o-zolele) are perfect forms of the verb **-zóla** 'want, like, love'. Perfect forms are explained in greater detail in Lesson 9. The two examples here have no high tones.

3/4 **Nkhùunku yayá / Section 4**

Pattern: **O- --- | besinga ---a, | kewaău-ko ee?**  
The [pl noun] | they are going to ---, | isn't that so?  
(The --s are going to ---, aren't they)?  
**Vvě, | oyaau | kebesinga ---a-ko.**  
No, | they | they aren't going to ---.

Model : **Owaana | besinga ddyá, | kewaău-ko ee?**  
The children | are going to eat, | aren't they?  
**Vvě, | oyaau | kebesinga ddyá-ko.**  
No, | they | are not going to eat.

3/4 ctd

Owaana	besìnga ddyá,	kewăau-ko ee?	Vvě,	oyaau   kebesìnga ddyá-ko.
Oakeentő	lláamba,			lláamba-kó.
Oakuundi-aäku	vvútuká,	(your friends)		vvútuká-ko.
Owaantu	vváta,	(people, plow)		vváta-kó.
Enndezi zawăana	ssáalá,	(nurses of the children)		ssáalá-ko.
Empfumù zamăvata	vvyóoká,	(village chiefs)		vvyóoká-ko.
Ówaana	lléeká,			lléeká-ko.
Owaantu	vvívilá			vvívilá-ko.
Empfumu zamăvata	vvóva,			vvóva-ko.

## Plural nouns; 3rd pl pronoun and subject prefix; kewaú-ko

The nouns in the questions are the plurals of those in 3/1. At this stage you need not try and learn these plurals, though you may notice that some, such as 'chiefs' and 'nurses', are identical with the singular forms. Enndezi zawaáana 'the nurses of the children' is not a compound, as is its singular.

kewaă̄-ko 'it is not so' (see 1/1) is from waău M 'thus', a pronoun of a class referring to abstracts.

3/5 Nkhùunku yatáanu / Section 5

**Pattern:** Nuzolel(e) o---(a) o--- ee?      īgeta, | tuzolele kubā---a.  
Do you want to --- the [pl noun]? Yes indeed, | we want to --- them.

Model : Nuzolel' òmmon' owáan' ee? Ingeta, | tuzolele kubàmona.  
Do you want to see the children? Yes indeed, | we want to see them.

Variation exx. 4-8: īgeta replaced by Eēlo.

Nuzolel' òmmon' owáan' ee?	Ingeta,   tuzolele kubámona.
òkkiyil' óákuundi-eéno (visit your friends)	kubàkiyilá.
òvviingil' óákeentó (wait for the women)	kubàviingilá.
òssadis' ówaántu (help the people)	kubàsadisá.
òllaambil' ówáan'-eéno (cook for your (pl) children)	kubàlaambilá.
òssonekén' éngudi-zeéno (write to your mothers)	kubàsonekená.
òddiik' ówáan' (feed the children)	kubàdiiká.
òssoong' oámmbuta zawaántu (show/tell the elders*)	kubàsoonga.

\*lit. 'elders of the people'.

3rd pl object concords; infinitive as noun;  
elision, tone transfer and tone shift

The object concord for the 3rd person plural 'they', when referring to people, is -ba- (with a variant -a-): *ku-bá-mona* 'to see them'. In the questions the infinitive has IV, the Variant 1 form; it is a noun like any other and can appear with or without IV.

When a vowel with high tone is elided, the high tone cannot be lost, but must appear:

- (a) on the following vowel if that has no high tone of its own: this is tone transfer (*óddiiká* + *owáana* ---> *óddiik'* *ówáana* 'to feed the children')
- (b) on the preceding vowel if the next vowel has high tone: this is tone shift (*óssonekená* + *éngudi* ---> *óssonekén'* *éngudi* 'to write to the mothers')

## LESSON 4 / LOÒNGI DYAYÁ

### 4/1 Nkhùunku yánthete / Section 1

Pattern : Ndzo~~lele~~ v᷑ | wa---a. Dyámm~~bote~~, | isinga ---a.  
 I want that | you should ---. It is good, | I am going to ---.  
 (I want you to ---.) (Very well, I'll ---.)

Model : Ndzo~~lele~~ v᷑ | walongoka. Dyámm~~bote~~, | isinga llóngóka.  
 I want | you to learn. All right, | I'll learn.

Ndzo <del>lele</del> v᷑   walongoka.	Dyámm <del>bote</del> ,   isinga llóngóka.
walaanda. (follow)	llaánda.
walwaaka. (arrive, get there)	llwaáka.
wakota. (enter, go/come in)	kkotá.
wafinama. (approach, get near)	ffináma.
wavuunda. (rest)	vvuúnda.
wayambula. (stop, leave off)	yyambúla.
wayiindula. (think, remember)	yyiíndula.
waseva. (laugh)	ssevá.
wiiza. (come)	kwiíza.
weenda. (go)	kweénda.

### Verbs of TCII; the subjunctive

This lesson introduces the other tone class of verbs, TCII. These have non-moving high tone on the second stem syllable, except for the two vowel commencing stems: -izá and -endá. These have no consonant to be geminated; the infinitive prefix is *ku-*, which combines with the following vowel to make *kw-* and double vowel: /ku+izá/ ---> *kwizá* 'to come'. The high tone here is 'moving', and in the present context the 'moved' form is used: *kwiíza*.

The verb form in the questions is the subjunctive, meaning 'that you should/may ---.' You will learn more about this form in the next lesson.

Dyámm~~bote~~ means literally 'It is of goodness' = 'All right, very well, OK.'

### 4/2 Nkhùunku yazóole / Section 2

Pattern : Ndzo~~lele~~ v᷑ | wa---a. Vv᷑, | kizòlele ---a-ko.  
 I want that | you should ---. No, | I don't want to ---.

Model : Ndzo~~lele~~ v᷑ | walongoka. Vv᷑, | kizòlele llóngóka-ko.  
 I want | you to learn. No, | I don't want to learn.

4/2 ctd

Ndzolele vő   walongoka.	Vvě,   kizòlele llóngóka-ko.
walaanda.	llaánda-ko.
walwaaka.	llwaáka-ko.
wakota.	kkotá-ko.
wafinama.	ffináma-ko.
wavuunda.	vvuúnda-ko.
wayambula.	yyambúla-ko.
wayiindula.	yyiíndula-ko.
waseva.	ssevá-ko.
wiiza.	kwiíza-ko.
weenda.	kweénda-ko.

## 'I don't want'; TCII verbs with -ko

'I don't want/like to' is expressed by **kizòlele ---a-ko**, which as an indicative is phrase initial: | **kizòlele** ... The high tone will be bridged with the next, as usual: | **kizòlele yyambúla-ko** 'I don't want to stop.' In a negative phrases, the infinitive has no IV.

4/3 Nkhùunku yatáatu / Section 3

Pattern: **Besínga ---a.** Nkhí áンthaangwa besínga ---a?  
 They are going to ---. It is what of time that they are going to --?  
 (When are they going to ---?)

Model : **Besínga kkotá.** Nkhí áンthaangwa besínga kkotá?  
 They are going to go/come in. When are they going to go/come in?

Besínga kkotá.	Nkhí áンthaangwa besínga kkotá?
llwaáka.	llwaáka?
kwiíza.	kwiíza?
vvuúnda.	vvuúnda?
kweénda.	kweénda?
mmaánta (climb)	mmaánta?

## 'When?' questions

'When?' is expressed by **Nkhí áンthaangwa?** lit. 'It-is-what of-time?' followed by indirect relative, as in 2/6. Being a WH question, this structure has no bridge, and the first high tone has extra high pitch.

4/4 Nkhùunku yayá / Section 4

Pattern : **Nufwete kutù---a.** Dyámmbote, | **tusíngá** kunú---á.  
 You ought to --- us. Very well, | we'll --- you.

Model : **Nufwete kutùlaandá.** Dyámmbote, | **tusíngá** kunúlaandá.  
 You ought to follow us. Very well, | we'll follow you.

4/4 ctd

Nufwete kutùlaandá.	Dyāmmbote,   tusìnga kunúlaandá.
kutùkiyilá.	kunúkiyilá.
kutùyizilá. (come for)	kunúyizilá.
kutùloongá. (teach)	kunúloongá.
kutùyiindulá.	kunúyiindulá.
kutùsamunwiiná.	kunúsamunwiiná.
kutùwaaná. (meet, lit. find)	kunúwaaná.
kutùvubilá. (baptize)	kunúvubilá.

## TCII verbs with object concord

The object concord (-tu-, -nu- etc.) is inserted before the root, as before, and the prefix *ku-* replaces gemination. The concord and final vowel both have high tone: *kutúkiyilá* 'to visit us'. In *-izila* 'to come for' , -y- is inserted between the concord and the stem: *kunúyizilá* 'to come for you.'

*-fwete* 'ought' is an auxiliary, allied to the perfect forms (see Lesson 9).

4/5 Nkhùunku yatáanu / Section 5

Pattern : Zolele kùNA---(á) ee?      Eělo, | ndzolele kùG---á.  
Do you want to --- me?      Yes, | I want to --- you (sg).

Model : Zolele kùnkhiyil(á) ee?      Eělo, | ndzolele kùkkiyilá.  
Do you want to visit me?      Yes, | I want to visit you.

Zolele kùnkhiyil' ee? (-kíyilá, visit, lit. travel for)	Eělo,   ndzolele kùkkiyilá
kùntsadís'	(-sádisá, help)
kùnndoóng'	(-loónga, teach)
kùmmon'	(-móna, see)
kùntsonekén'	(-sónekená, write to)
kùnndaambíl'	(-láambilá, cook for)
kùmphivíl'	(-vívilá, listen to)
kùmphiingíl'	(-viingilá, wait for)
kùnthaangíl'	(-táangilá, read to)
kùnjiindúl'	(-yiindula, remember, think of)
kùngw'	(-wá, hear)
kùnddiík'	(-diiká, feed)
kùmpfiímp'	(-fiímpa, measure, examine)
kùnndat'	(-natá, carry)

## 1st and 2nd sg object concords: -NA- and -G-

The 2nd person sg object concord is gemination (-G-) of the first stem sound, e.g. *kú-s-sadisá* 'to help you'. (In *s-sádisá* gemination represents 'to', in *kú-s-sadisá* it stands for 'you'.) The first person concord 'me' is a nasal plus another sound, represented NA; you need not try to learn these now, but get used to recognizing the verb with and without 'me'. In the case of the two vowel commencing stems and their derivatives, the extra -y- is geminated: *kú-y-yendelá* 'to go for you'. Since neither of these object concords is syllabic, the high tone goes on to the preceding *ku*.

4/6 Nkhùunku yasáambanu / Section 6

Pattern : Dya---, | kewaău-ko ee?                    īgeta, | dya--- beéni.  
It is of ---ness, | isn't it so? Oh yes, | it's of ---ness very.  
(It's [adjective], isn't it?)        (Oh yes, it's very [adjective].)

Model : Dyàmmbote, | kewaú-ko ee? Íngeta, | dyàmmbote beéni.  
It's good, | isn't it? Oh yes, | it's very good.

Dyāmmbote,	kewašu-ko ee?	Íngeta,	dyàmmbote beéni.
Dyallüdi,	(true)		dyallüdi
Dyässivi,	(amazing)		dyässivi
Dyamphiimpita	(strange)		dyamphiimpita
Dyasikila,	(correct)		dyasikila
Dyakizowä	(stupid)		dyakizowä
Dyangaångu	(clever)		dyangaångu
Dyaluvunü	(untrue)		dyaluvunü
(also luvunu, e.g. in 4/7.)			
Dyänkheenda	(a pity, sad)		dyänkheenda
Kwanndä	(distant, far)		kwanndä
Kwankhufi	(near, close)		kwankhufi

## Adjectival concepts; the impersonal and locative

Most adjectival concepts in this section are expressed by a prefix meaning 'of' attached to a noun meaning a quality, e.g. **mm-bóte** M 'goodness', **l-lúdi** 'truth'. The exception is **dyasíkila**, a verb form meaning 'which has become correct'. Nouns are dealt with in greater detail from Lesson 6 onwards. A possessive prefix attached to a noun has the same tonal effect on moving tones as the IV: **mm-bóte** but **dyámmbote**.

The prefix **dya-** is an **impersonal**, referring to things or matters in general; it agrees with **dya-ambú** 'word, affair, matter'. The last two examples have a locative meaning, referring to place. (For future reference, **dya-** is Class 5, **kwa-** is Class 17.)

4/7 Nkhùunku yantsámbwaadi / Section 7

Pattern : Dya---, | kewašu-ko ee?                      Vvě, | kedya--- nkkutú-ko.  
           It is of ---ness, | is it not so?     No, | it's not of ---ness at all.  
           (It's [adjective], isn't it?)        (No, it's not [adjective] at all.)

**Model** : Dyāmmbote, | kewāču-ko ee? Vvě, | kedyāmmbote nkkutú-ko.  
It's good, | isn't it? No, | it's not good at all.

4/7 ctd

Dyāmmbote,	kewaău-ko ee?	Vvè,	kedyāmmbote nkkutú-ko.
Dyallüdi,			kedyallüdi
Dyāssivi,			kedyāssivi
Dyamphiimpita,			kedyamphiimpita
Dyasikila,			kedyasikila
Dyakizowā,			kedyakizowā
Dyaluvūnu,			kedyaluvūnu
Dyānkheenda,			kedyānkeenda
Kwanndā,			kekwanndā
Kwānkhufi,			kekwanckhufi

**Negating adjectival concepts**

Questions as for previous section, with negative answers, adding nkkutú as in 3/2. The negative prefix appears as ke- before possessive prefix.

**TEST FOR LESSONS 1-4 (key on p.142)****A. Translate from Kongo:**

- |   |  |
|---|--|
| 1. Saala kyāmmbote.                     | 12. Nkhī osinga ttāambulá?             |
| 2. Kedyaambū-ko.                        | 13. Oyaandi   osinga ssóneká.          |
| 3. Unndòloká.                           | 14. Vvē,   kasinga vvútuká nkkutú-ko.  |
| 4. Ewuunu   kyazōole.                   | 15. Ndzoolele kunùviingilá.            |
| 5. Omono   isinga kkósoká.              | 16. Vvē,   oyaau   kebesinga vváta-kó. |
| 6. Vvē,   kisinga ssikamá-ko.           | 17. Īngeta,   tuzolele kubásadisá.     |
| 7. Kikòongo isinga vvóva.               | 18. Dyāmmbote,   isinga ffináma.       |
| 8. Eělo,   oyeeto   tusinga ssála.      | 19. Vvē,   kizòlele yyiindula-ko.      |
| 9. Madyà isinga ddyá.                   | 20. Nkhī ánthaaangwa besinga kwiiza?   |
| 10. Oyeeto   tusinga ttála.             | 21. Dyāmmbote,   tusinga kunúwaaná.    |
| 11. Vvē,   ketusinga ssúumba mmbízi-kó. | 22. Ndzoolele kúwwa.                   |
|   | 23. Īngeta,   kwānkhufi beéni.         |
|   | 24. Vvē,   kedyamphiimpita nkkutú-ko.  |

**B. Translate into Kongo:**

- |                                   |   |
|-----------------------------------|---|
| 1. How are you?                   | 12. She's not going to cook at all.     |
| 2. What did you say?              | 13. Yes, I want to help you pl.         |
| 3. I didn't understand.           | 14. No, they aren't going to listen.    |
| 4. My name is ...                 | 15. Oh yes, we want to see them.        |
| 5. Today is Monday.               | 16. OK, I'll come.                      |
| 6. I'm going to wait.             | 17. No, I don't want to go.             |
| 7. I'm not going to stay behind.  | 18. What time are they going to arrive? |
| 8. I'm going to drink some water. | 19. Very well, we'll follow you.        |
| 9. We're going to go back.        | 20. Yes, I want to examine you sg.      |
| 10. What are you sg going to do?  | 21. Oh yes, it's very true.             |
| 11. He's going to speak.          | 22. No, it's not far at all.            |

## LESSON 5 / LOÙNGI DYATAANU

5/1 Nkhùunku yánthete / Section 1

Pattern : Nkhí zolele? Zolele vō | ya---a?  
 What is it that you want? Do you want that | I should --- ?  
 Eélo, | ndzolele vō | wa---a.  
 Yes, | I want that | you should ---.

Model : Nkhí zolele? Zolele vō | yavutuka?  
 What do you want? Do you want | me to return?  
 Eélo, | ndzolele vō | wavutuka.  
 Yes, | I want | you to return.

Nkhí zolele?	Zolele vō	yavutuka?	Eélo,	ndzolele vō	wavutuka.
		yakosoka?			wakosoka.
		yaviingila?			waviingila.
		yasaala?			wasaala.
		yavova?			wavova.
		yatala?			watala.
		yadya?			wadya.
		yalaanda?			walaanda.
		yakota?			wakota.
	njiiza?	(come)			wiiza.
	njeenda?	(go)			weenda.
	yafinama?				wafinama.

## Subjunctive, 1st &amp; 2nd persons sg; vō 'that'; pitch features of questions

The **subjunctive** was introduced briefly in 4/1; the structure is subject prefix + -a- + verb root + -a, and the meaning is '[that] I should/may do'. It is used after vō '[so] that' to express wishing, commanding and purpose. The 1st person i- is contracted to y-, and the 2nd person o- to w-. The exception is 'I' before the two vowel commencing verbs, where it has the form nj-. The letter j represents a palatal plosive, rather like gy in Magyar. The subjunctive has no high tone in the forms without object concords, but you may hear the 'false' or 'imposed' high tone on the final vowel (see (ix) in the tonal notes of Lesson 1). It always begins a phrase.

In these same two verbs, the vowel of the marker -a- is assimilated to the root vowel, hence /o-a-iz-a/ ---> wiiza and /o-a-end-a/ ---> weenda.

The questions, it will be noted, do not have the ee? at the end; instead, they have higher pitch than usual throughout, and no fall on the final high tone. This is an alternative way of forming yes-no questions in Kongo. (A 'yes-no question' is one which required either 'yes' or 'no' for the answer.)

5/2 Nkhùunku yazóole / Section 2

Pattern : Bazòlele vó | nwaba---a.

They want | that | you should --- them. (They want you to --- them.)

Bazòlele vó | twaba---a? Ekkuma | nkhí?

They want | that | we should --- them? The reason | is what?  
(They want us to --- them? Why?)

Model : Bazòlele vó | nwabasàdisá.

They want | you to help them.

Bazòlele vó | twabasàdisá? Ekkuma | nkhí?

They want | us to help them? Why?

Bazòlele vó | nwabasàdisá. Bazòlele vó | twabasàdisá? Ekkuma | nkhí?  
nwabatála. twabatála?

nwabalaánda.

nwabavívilá.

nwabawá.

nwabavubíla.

nwabaloõngá.

nwabafiímpa.

nwabakiyíla.

nwabalaánda?

nwabavívilá?

nwabawá?

nwabavubíla?

nwabaloõngá?

nwabafiímpa?

nwabakiyíla?

Subjunctive ctd : 1st & 2nd pl, with object concords; 'why?'; 'they want'

As before, the subject prefixes are contracted when a vowel follows: tu- is replaced by tw- and nu- by nw-. With an infix object concord -- here the 3rd person pl -ba- 'them' -- the stem has infinitive tones: nwabasàdisá 'that we may help them' but nwabaloõngá 'that we may teach them' (no H shift).

'Why?' is expressed by ekkuma | nkhí? 'The reason | is what?', from k-kúma M, a noun meaning 'reason'. As subject of the sentence, it has IV (either e- or o-), begins a tone phrase, and has first high tone suppressed.

bazòlele 'they want', unlike 1st and 2nd person forms, has a high tone.

5/3 Nkhùunku yatáatu / Section 3

Pattern : O--- | ofwete ---a. Eélo, | dyàmmbote vó | ka---a.  
The [noun] | ought to ---. Yes, | it is good that | s/he ---.

Model : Omuuntu | ofwete vvünda. Eélo, | dyàmmbote vó | kavuunda.  
The person | ought to rest. Yes, | it is good for | him/her to rest.

Omuuntu | ofwete vvünda. Eélo, | dyàmmbote vó | kavuunda.

Onkkeentõ | lläamba. kalaamba.

Ömwaana | llèeká. kaleeka.

Onkuundi-aáme | kkotă. kakota.

Ömbbuunzi-aáme | fwete ddyă. (my younger brother/sister) kadya.

Önlloongi | vvivilá. (teacher) kavivila.

Ose-dyaáku | ofwete kwiíza. (your father, come) keeza.

Engudi-aáme | kweënda. keenda.

Empfumu žvata | fwete vvöva. kavova.

## Subjunctive ctd: 3rd person sg; -fwete 'ought'

The 3rd sg subject prefix, 's/he', is **ka-** for the subjunctive (the only one different from forms in other tenses); **-a-** assimilates to following **-e-**, and coalesces with **-i-** to make **-e-**, hence **kadya**, but **keenda** and **keeza**.

The auxiliary **-fwete** 'ought' occurs in 4/4. The 3rd person subject prefix can, as noted in 3/2, be omitted.

You may be puzzled by the different forms of the possessives 'my' and 'your': **ónkkuundi-aáku** 'your friend' but **óse-dyaáku** 'your father'. This is because the two nouns are in different noun classes, as you will soon see. However, any noun meaning person/s can take 'person' verbal subject prefixes.

5/4 Nkhùunku yayá / Section 4

Pattern : Ekkuma | nkhí zoleele vó | yaNG---a?

The reason | is what for which you want that | I should --- him/her?  
(Why do you want me to --- him/her?)

Ekkuma | kádi | dyàmffunu vó | waNG--a.

The reason | is because | it is of necessity that | you --- him/her.  
(Because it is necessary/useful for you to --- him/her.)

Model : Ekkuma | nkhí zoleele vó | yanssàdisá?

Why | do you want | me to help him/her?

Ekkuma | kádi | dyàmffunu vó | wanssàdisá.

Because || it's necessary for | you to help him/her.

Ekkuma   nkhí zoleele vó	Ekkuma   kádi   dyàmffunu vó	
yanssàdisá*?		wanssàdisá.
yamvvivilá?		wamvvivilá.
yanttäla?		wanttäla.
yanllaănda.		wanllaănda.
yamvvubíla?		wamvvubíla.
yankkiyíla?		wankkiyíla.
yanddiiká?		wanddiiká.
yanlloõngá?		wanolloõngá.
yammõna?		wammõna.
yannatä?		wannatä.

\*wrong in recording (wanssàdisá)

## Object concord, 3rd person singular -NG-

As in the subject prefixes, there is no sex-gender distinction in Kongo, and the 3rd sg object concord can mean 'her' and 'him'. It consists of a nasal with gemination (doubling) of the following consonant, and is symbolized by **-NG-**. The nasal is 'homorganic' with the following consonant, i.e., made with the same organs of speech, hence **wa-ns-sàdisá** 'that you may help him', but **wa-mv-vubíla** 'that you may baptize him'. For **-izíla** 'come for' and **-endéla** 'go for', the **-y-** is added and geminated: **wa-ny-yendéla** 'that you may go for him'.

When the following consonant is itself a nasal, instead of writing three characters, two are written and the second underlined to represent gemination:

-NG- is like -G- 'you' (and -NA- 'me', see 6/3): it is not syllabic, so cannot bear tone, hence kú-nt-tala 'to see him/her', cf. kú-t-tala 'to see you sg' and ku-tú-tala 'to see us'.

zoleele means 'for which you want'. dyámfifunu lit. 'of necessity'; mf-fúnu M 'usefulness, necessity, profit'. Note no bridging with nkhí?, see 2/6.

## 5/5 Nkhùunku yatáanu / Section 5

Pattern : Naăng(a) | osìnga [verb] [noun].

Perhaps | you will --- a/some ---.

Avő | ya---a ---, | isìnga yyangálala.

If | I (should) --- a/some ---, | I shall be happy.

Model : Naăng' | osìnga ttáambulá nkkáanda.

Perhaps | you will get a letter.

Avő | yataambula nkkáanda, | isìnga yyangálala.

If | I (should) get a letter, | I'll be happy. (If I do get one...)

Naăng'

osìnga ttáambulá nkkáanda.	Avő   yataambula nkkáanda,   isìnga yyangálala.
móna ngúdi-aáku.	yamona ngúdi-aáme,
vvéwa mwwáatú.	yavewa mwwáatú,
(be given clothes)	
ddyá madyá mámmbole	yadya madyà mámmbole,
(eat good food)	
llwaáka owuúnu.	yalwaaka wuúnu,
(arrive today)	
waaána yyúunga kyámmbole.	yawaana yyúnga-kyámmbole,
(find a good coat)	
ssúumba mphú ámmbole.	yasuumba mphù ámmbole,
(buy a good hat)	
lleénda kwiiza.	yaleenda kwiizá,
(be able to come)	
ssóolá kínhutú kyámmbole.	yasoola kínhutú kyámmbole,
(choose an attractive shirt)	
bbáka vviimpi,	yabaka vviimpi,
(get better, lit. catch health)	
ssoómpa nkkéentó ámmbole,	yasoompa nkkéentó ámmbole,
(marry lit. borrow a good wife)	

Future conditions : avő + subjunctive; four-syllable contraction rule

A future condition is expressed by avő 'if' followed by the subjunctive -- phrase initial as always (and it has no 'false' H, as the following noun has H). There is some uncertainty about the condition: 'if I do get a letter ...'

Two vowels may be contracted to one if they are at the beginning of a stem or root of four or more syllables; -váanga 'make, do' has a related verb -vángakaná 'get done, be feasible', where the addition of other elements has brought the number of syllables up to four. Sometimes an adjectival expression is compounded with its noun to make one word, which is what has happened in yyúunga kyámmbole ---> yyúnga-kyámmbole. This is particularly common when the

'long' vowel comes before a nasal cluster (m or n followed by another consonant), because at some time in the past, vowels were lengthened before such clusters, so are especially vulnerable to contraction.

### 5/6 Nkhùunku yasáambanu / Section 6

**Pattern :** Nkhí kávvaangaangá?  
 What is it that s/he is doing? Is it in ---ing that s/he is?  
 Vvě, | keG---aanga-ko.  
 No, | s/he's not ---ing.

**Model :** Nkhí kávvaangaangá? Mùddya kén' ee?  
 What's s/he doing? Is s/he eating?  
 Vvě, | kèddyaangá-ko.  
 No, | s/he's not eating.

Nkhí kávvaangaangá?	Mùddya kén' ee?	Vvě,   kèddyaangá-ko.
	Mùllaamba kén'	kèllaambaangá-ko.
	Mùssala	kèssalaangá-ko.
	Mùttaanga	kèttaangaangá-ko.
	Muddilà (weep, cry)	keddilàanga-ko.
	Mullongòka	kellongòkaanga-ko.
	Mussevâ	kessevâanga-ko.
	Mussukùla (wash)	kessukùlaanga-ko.
	Muvvuùnda	kevvuùndaanga-ko.
	Mullundùmuka (run)	kellundùmukaanga-ko.
	Mùvvutuká	kèvvutukaangá-ko.

#### Two present tenses; -anga 'continuative' suffix

There are two ways of expressing the present. The first, shown in the questions, consists of mu-'in' prefixed to the infinitive, stabilized by being phrase initial, and followed by the indirect relative of -iná 'be' (explained more fully in the next section): | müllaamba kená 'it-is-in-cooking that-she-is'. The prefix causes the usual shift of moving tones. This form emphasizes the verb: 'is she cooking?' when asking for information, and expresses the progressive aspect, 'be ---ing'.

The second form consists of the subject prefix + infinitive + -anga, a 'continuative' suffix: | tüllaambaangá 'we are cooking'. Addition of the suffix brings the number of syllables up to three or more for TCI verbs, which accordingly have a second high tone. The subject prefix, like any other prefix, causes high tone shift. Here the negative is used; for 3rd sg the form is ke-, and as before, -ko has low tone. Later you will learn other usages for -anga which are not 'continuative'.

Though not shown, the two vowel commencing stems will behave regularly:  
 | tukweëndaanga 'we are going' and | kekwízaanga-ko 'she's not coming'.  
 This second form of the present is used for both progressive and habitual:  
 | kellongòkaanga-ko 'he isn't learning, he doesn't learn.'  
 N.B. -anga does not count towards the 'four-syllable' rule: bëvviingilaangá 'they wait'.

## LESSON 6 / LOÖNGI DYASAAMBU

6/1 Nkhùunku yánthete / Section 1

Pattern : O----aame, | akwéyi -iná? Mündzo -iná.  
 [noun] my, | it is where that it is? It is in the house that it is.

Model : Onkkeentō-aame, | akwéyi kená? Mündzo kená.  
 My wife, | where is she? (Where's my wife?) She's in the house.

Onkkeentō-aame,   akwéyi kená?	Mündzo kená.
Engudi-aäme,	kená? (my mother)
Öwaan'-aäme,	bená? (my children)
Ekinkhutü-kyaaame,	kiná?
Omadya-maäme,	mená?
Omvvwaatü-myaame,	miná? (my clothes)
Önkkaand(a)-aäme,	winá? (my book)
Önkanda-myaäme,	miná? (my books)

-iná 'be'; 'where?' questions; topic nouns;  
 concords and subject prefixes of noun classes 1/2, 3/4, 6,7,9

The verb -iná 'be' is irregular in some ways; it has no infinitive ('to' form), and is found only in the present tense. It begins with a vowel, and some subject prefixes show assimilation or coalescence of their vowels; the 1st person singular has the form nj-:

Singular:	njiná 'I am' winá 'you are' winá 's/he is' (kená 'that s/he is')	Plural:	twiná 'we are' nwiná 'you are' bená, ená 'they are'
For other forms see below, noun classes.			

The question word akwéyi? 'where?' behaves like nkhí? in that it is stable, so phrase initial, is followed by the indirect relative, and causes extra high unbridged first high tone: | akwéyi kiná? lit. 'it-is-where that-it-is?'. In the answer the noun denoting the place is stabilized and followed by indirect relative -- but bridged: | mündzo kiná 'it-is-in-the-house that-it-is.'

The noun here is strictly not a subject, but a topic; its behavior however is the same as that of a subject, i.e., it has IV, and the first high tone is suppressed: Ekinkhutü-kyaaame, | akwéyi kiná? or | mündzo kiná.

Nouns are assorted into a number of noun classes. Each class has a system of agreement operating through the sentence; certain other words are required to be in agreement with it, and this agreement, or concord, is achieved by a set of concordial elements for each class. Exx:

Omadya - maäme, | akwéyi mená? 'My food, | where is it?'  
 Ekinkhutü-kyaaame, | akwéyi kiná? 'My shirt, | where is it?'

As shown in 2/3, nouns normally consist of a prefix and a stem, with perhaps a stem augment, plus or minus IV. Each class has a prefix or set of prefixes;

there are often different forms of the prefix before vowels, stem augments, and consonants; also some classes share some of their forms.

Classes are individually numbered, from 1 to 18, according to a system used over the whole Bantu field; there is a gap for Class 12, which does not exist in Kongo, but does in related languages. Many classes are paired sg/pl, thus Class 1 usually has plurals in 2, Class 3 has plurals in Class 4, and so on.

The classes illustrated in this section are 1/2, 3/4, 6, 7 and 9. The following table shows the prefix forms for nouns, and subject prefixes. There are usually different forms of the subject prefix before consonant (full form) and before a vowel (contracted form). One (Class 1) has a special form for the **indirect relative**. There is also variation, even within one person's speech (idiolect); all the variants used by Sr. Makoondekwa are shown.

Subject prefixes may show assimilation or coalescence of the vowel with that of -iná 'be'; as a help in the present drill, the indirect relative form for each class is shown for -iná.

Class no.	Noun Prefix			Subject Prefix		
	+consonant	+vowel	+stem augment	full	contracted	ind. rel.
1	NG-	mV-, mu-u	mu-	o-/Ø-	w-	ka-; kená
2	a-, ba-	wa-	a-, ba-	be-/ba/ a-/e-	b-, Ø-	bená
3	NG-	mwV-, mu-u, mo-o	mu-	u-	w-	winá
4	NG-	myV-, mi-i	mi-i	mi-	my-	miná
6	ma-	ma-	ma-	ma-	m-	mená
7	G-	kyV-, ki-i	ki-	ki-	ky-	kiná
9	NA-	NA-	(none)	i-	y-	yiná

Examples: Classes 1/2 : nk-kéentó/a-kéentó M 'woman,/women'  
 mwa-ána/wa-ána M 'child/children'  
 mú-nn-dele/á-nn-dele 'white man/white men'

Classes 3/4 : nk-káanda/nk-káanda M 'book/books'  
 mo-óngo/myo-óngo M 'mountain/mountains'  
 mú-nt-se/mi-nt-se 'sugarcane/canes'

Class 6 : ma-dyá M 'food'  
 ma-áza M 'water'

Class 7 : s-sálu M 'work, task'  
 kyo-ózi M 'cold(ness)'  
 ki-inzú M 'pot'  
 kí-mb-vumina 'milk'

Class 9 : m-phú M 'hat'  
 ng-údi M 'mother'

The noun **mu-untú M** 'person' is in Class 1, with plural **wa-antú** 'people', slightly irregular. Further classes will be dealt with as they arise.

**ónkkanda-myáame** is another example of vowel contraction (from **ónkkaanda**). See notes on **yyúnga-kyámmbole** in 5/5.

## 6/2 Nkhùunku yazóole / Section 2

Pattern: 0-----aame, | mündzo -in(á) ee? Vvě, | ke--inà mündzo-kó.  
[noun] my, | is it in the house that -- is? No, | -- is not in the house.

Model : Onkkeentő-aame, | mündzo kén' ee? Vvě, | kenà mündzo-kó.  
My wife, | is she in the house? No, she's not in the house.  
(Is my wife in the house?)

Onkkeentő-aame,   mündzo kén' ee?	Vvě,   kenà mündzo-kó.
Engudi-aáme,	kén'
Ówaan'-aáme,	bén'
Oakuundi-aáme,	bén'
Ekinkhutű-kyáame,	kín'
Eyyunga-kyáame,	kín'
Omadya-maáme,	mén'
Omvvwaatű-myáame,	mín'
Önkkaand'-aáme,	wín'
Önkanda-myáame,	mín'

### Negative of -iná 'be'

The negative is formed in the usual way by affixation of **ke-** **-ko**. The 3rd sg/Class 1 form is **kená**, identical with the indirect relative **kená** 'which s/he is', but is not confused with it; the indirect relative is not phrase initial.

**-ko** has a high tone when suffixed to **mündzo**. **Eyyunga-kyáame** is another example of the 'four syllable contraction' rule applying to a compound, cf. 5/5.

## 6/3 Nkhùunku yatáatu / Section 3

Pattern : 0-----aame, | akwéyi -iná? Kizèeyé-ko kana | akwèyi -iná.  
My ---, | it is where that -- is? I don't know whether | it is where  
that -- is.

Model : Omwaan(a)-aáme, | akwéyi kená? Kizèeyé-ko kana | akwèyi kená.  
My child, | where is s/he? I don't know | where s/he is.  
(Where is my child?)

THIS SECTION IS CONTINUED ON THE NEXT PAGE

6/3 ctd

Omwan'-aăme,	akwĕyi kená?	Kizèeyé-ko kana   akwèyi kená.
Onkkuundi-aăme,	kená?	kená.
Önkaz(a)-aăme,	kená? (my spouse)	kená.
Öwaan'-aăme,	bená?	bená.
Oakuundi-aăme,	bená?	bená.
Enkkanda-myaăme,	miná?	miná.
Èmvvwaatü-myaame,	miná?	miná.
Èkinkhutü-kyaame,	kiná?	kiná.
Eyyunga-kyaaăme,	kiná?	kiná.
Èmphi-aăme,	yiná?	yiná.
Èmboongo-zaăme,	ziná? (my money)	ziná.
Èntsampaatü-zaame,	ziná? (my shoes)	ziná.

## Classes 9/10; NA consonant clusters; indirect questions

The prefixes for Class 9 were shown in 6/1. Classes 9 and 10 have the same noun prefixes, but Class 10 has an extra or 'augment prefix' zi-, used when nothing else in the vicinity shows plurality, e.g. zí-nd-zo 'houses'. Otherwise, the prefix is NA- ('nasal plus another element'). The manifestations of NA are shown below:

NA + f --->	mpf	mp-fúmu M 'chief'
v --->	mbv,	mb-vóva, m-phóva M 'act of speaking (<-vóva)
	mph	m-phú M 'hat'
s --->	nts	nt-sámpaatú M 'shoe'
z --->	ndz	nd-zó M 'house'
t --->	nth	n-tháangwa M 'time'
k --->	nkh	n-khúfi M 'shortness'
b --->	mbb	mm-bízi M 'meat'
d --->	nnd	nn-dyá M 'act of eating' (<-dyá)
m --->	mbb	mm-bóna M 'act of seeing' (-móna)
n --->	nnd	nn-datá 'act of carrying' (<-natá)
l --->	nnd	nn-dá 'tallness' (cf. -lá 'be tall')

Before vowels i, e, and

semi-vowel y, NA --->	nj :	nj-izá 'act of coming' (<-izá)
		nj-endélo 'way of going' (<-endéla)
		nj-iíndu 'thought, idea' (<-yiíndula)

Before vowels a, i, u, and

semi-vowel w, NA --->	ng :	ng-aángu 'wisdom'
		ng-oló 'strength'
		ng-údi M 'mother'
		ng-wáána 'act of finding' (<-waána)

There is a tendency for the first, nasal, element to be dropped in speech, especially before voiceless plosives, p, t, k; one may often hear pfúmu for mpfúmu, phú for mphú and so on.

The subject prefix for Class 10 is zi-, contracted z-; however, when the noun subject (or topic) refers to a human (as (zi)mpfumu), prefixes of Classes 1 and 2, the person classes, may be used.

Indirect questions are introduced by kana 'whether'. The quoted question

has the same form as the direct questions, BUT does not have the extra high pitch, and therefore has bridging. Compare:

akwēyi kená? 'where is he?'
(kana)   akwēyi kená 'where he is'

As can be seen, -ko can be attached to any appropriate word, normally the end of the clause.

#### 6/4 Nkhùunku yayá / Section 4

Pattern : Nkhí kasínga ---a? It is what that s/he is going to ---?	Kizèeyé-ko kana   nkhi kasínga ---a. I don't know whether   it is what that s/he is going to ---.
--	---

Model : Nkhí kasínga vváanga? What is s/he going to do?	Kizèeyé-ko kana   nkhi kasínga vváanga. I don't know   what s/he's going to do.
--	--

Nkhí kasínga vváanga?	Kizèeyé-ko kana   nkhi kasínga vváanga.
ddyá?	ddyá.
lláamba?	lláamba.
vváaná? (give)	vváaná.
ttwásá <sup>1</sup> ? (bring)	ttwásá.
ttáambulá? (receive, accept)	ttáambulá.
mmóna?	mmóna.
nnatá?	nnatá.
llongóka?	llongóka.
bboónga? (pick up, take)	bboónga.
ssukúla?	ssukúla.
vvilákana? (forget)	vvilákana.

#### Indirect questions with nkhi 'what?'

These are formed in the same way as in the previous section : introduced by kana, without extra high pitch at the peak, and no bridging:

nkhi kasínga vváanga? 'what is s/he going to do? (kana)   nkhi kasínga vváanga. 'what s/he is going to do'
---

#### 6/5 Nkhùunku yatáanu / Section 5

Patterns: (i) O-----aame | osínga ---a. issya vó | kana ka---a-ko.  
My --- | is going to ---. It is to say that | s/he hasn't yet  
---ed?

(ii) Omono | isíngä ---a. issya vó | kana ---a-ko?  
Me | I am going to ---. Which means that | you haven't yet  
---ed?

Model : Onkuundi-aäme | osínga llwaáka. issya vó | kana kalwaäka-ko?  
My friend | is going to arrive. So s/he hasn't arrived yet?

---

1. Speaker uses both TCs for this verb.

6/5 ctd

Onkkuundi-aāme   osinga llwaáka.	issya vó   kana kalwaāka-ko?
Ömwaan'-aāme	lléeká. kàleeká-ko?
Onkkeentõ-aame	lláamba. kàlaamba-kó?
Ömwaan'-aāme	ddyá. kàdya-kó?
Ose-dyaāme	kwiíza. keěza-ko?
Ömono   isinga kkotá.	issya vó   kana kotă-ko?
vvubwá. (be baptized)	vubwă-ko?
ssukúla.	sukùla-ko?
ffiímpwa. (be examined)	fiýmpwa-ko?
vvútuká.	vùtuká-ko?

## Inceptive or 'not yet' verb form; issya vó

This consists of: **kana** + subject prefix + verb root + **-a-ko**, the subject prefix being **ka-** for 3rd sg (Class 1) and zero (nothing) for 2nd sg 'you'. As before, the addition of a subject prefix causes tone shift for TCI verbs, and addition of **-ko** produces a second high tone for the short TCI stems. The affirmative of this form is shown in 22/1.

| issya vó means literally 'it is the putting that' = 'that is to say, you mean, so, i.e., that means, etc.'

6/6 Nkhùunku yasaáambanu / Section 6

Pattern : Nkhí kávvaangaangá? Mu---a ken(á) ee?  
 What is it that s/he is doing? Is it in ---ing that s/he is?  
 Eělo, | mu---a kená.  
 Yes, | it is in ---ing that s/he is.

Model : Nkhí kávvaangaangá? Mùddya kén' ee? Eělo, | mùddya kená.  
 What is s/he doing? Is s/he ---ing? Yes, s/he's eating.

Nkhí kávvaangaangá?	Mùddya kén' ee?	Eělo,   mùddya kená.
	Mùllaamba	mùllaamba
	Mùssala	mùssala
	Mùttaanga	mùttaanga
	Muddilà	muddilà
	Mullongòka	mullongòka
	Mullundùmuka (run)	mullundùmuka
	Mùvvutuká	mùvvutuká
	Muvvuùnda	muvvuùnda
	Mùwwa (hear, understand)	mùwwa
	Mùvvivilá	mùvvivilá

## Present tenses, ctd

The questions are as for 5/6, but the answers here are affirmative, using the **mu-** + infinitive and the indirect relative of **-iná**, e.g. **mùllaamba kená** lit. 'it is in cooking that she is'.

The gemination of **w** as in **mùwwa** 'in hearing' produces a velar fricative (like **g** in **get**, but continuous), so the word tends to sound like \***múgwá**.

## LESSON 7 / LOÖNGI DYANTSAMBWAADI

7/1 Nkhùunku yánthete / Section 1

Pattern : Oyaandi | osìnga ---a. Nǎni osìnga ---a?  
 S/he | s/he is going to ---. Who is it who is going to ---?

Model : Oyaandi | osìnga yyángalalá\*. Nǎni osìnga yyángalalá?  
 S/he | is going to be happy. Who [is it who] is going to be happy?

\*Also occurs in TCII, see 5/5.

Oyaandi | osìnga yyángalalá. Nǎni osìnga yyángalalá?  
 osìnga ssúumba yyúunga. osìnga ssúumba yyúunga?  
 mmóna ngúdi aändi (see his/her mother)  
 bbáka vvíimpi.  
 ffúunga makásí. (get angry)  
 ssoómpa nnduúmba. (marry a girl)  
 kwiíza mmbazí. (come tomorrow)  
 kutúsadisá.  
 ttwáasá kímbvumina. (bring some milk)

## Questions with náni? 'who'?

Like other question words, náni? 'who?' is stabilized by being phrase initial, with extra high pitch for the peak: | náni? 'who is it?' Here however it is subject of the clause, so is followed by the direct relative, with Class 1 's/he' agreement, since it always refers to a person. This is equivalent to English 'the man who came to dinner', 'the ship that died', but whereas English has obligatory relative pronoun 'who', 'which', etc., Kongo does not; the direct relative is identical with the indicative, but is not phrase initial<sup>1</sup>. The only feature which distinguishes it from the indirect relative is that the 3rd sg/Class 1 subject prefix is o- and not ka-:

| osìnga mmóna 'he is going to see'  
 | ... osìnga mmóna 'who is going to see'  
 | ... kasinga mmóna 'whom/which/that he is going to see'

7/2 Nkhùunku yazóole / Section 2

Pattern : Oyaau | besìnga ---a [noun]. Omonö-mphe | ndzolele ---a [verb].  
 They | are going to [verb] [noun]. I also | want to [verb] [noun].

Model : Oyaau | besìnga vvéwa lukaú. Omonö-mphe | ndzolele vvèwa lukaú.  
 They | are going to be given a gift. I too | want to be given a gift.

<sup>1</sup>. Exceptions: the relative is tonally different from the indicative in the perfect, see Lesson 9; and relatives can occur stabilized in phrase initial position: | wàkubama njiná 'it-is-one-who-has-become-ready that-I-am', and see also 18/3.

7/2 ctd

Oyaau   besinga vvéwa lukaú.	Omonō-mphe   ndzolele vvéwa lukaú.
kkósoká vavaşá. (sit here)	kkósoká vavaşá.
ddyá mmbízi.	
kkotá muná-ndzo (enter   into the house)	
kweénda kumakaziinu (go to the shops)	
vváanga ssálu.	
lleénda kwiiza.	
ssúumba mvvwáatú.	
nnwá malavú.	
ssóba nkkáanda. ([ex]change a book)	
mmóna akúundi.	

**More on bridging; -mphe 'also'**

Bridging is entirely mechanical, between the first two (realized, unsuppressed) high tones of a phrase. The first realized high tone may not even be in the first word : **ndzolele** has no high tone, so the bridge begins in the next word.

-mphe 'also, too' is a suffix; it is always preceded by a high tone: **ssúumbá-mphe** 'to buy also'. Here **omóno** is a subject, hence has IV and is phrase initial; as a result, its own high tone is suppressed, but the one it receives from -mphe is the first realized in the phrase, so is realized at peak pitch: **omonō-mphe**.

The form **muná-ndzo** 'in[to] the house', belongs to a category of compounds described in 11/3. **muna-** -- actually a demonstrative meaning 'in there'-- acts as a prefix, causing tone shift of 'moving' tones: **ndzó** 'house' but **muná-ndzo** 'in[to] the house'. It is used instead of the straightforward prefix **mu-**.

**7/3 Nkhùunku yatáatu / Section 3**

Pattern: Oyaau | besinga ---a ---.      Kaănsi | yeeto | ketuleèndi ---a-ko.  
 They | are going to --- ---.      But | we | we can't --- any ---.

Model: Oyaau | besinga ddyá mmbízi. Kaănsi | yeeto | ketuleèndi ddyá mmbízi-kó.  
 They | are going to eat meat.      But | we | can't eat any meat.

Oyaau   besinga ddyá mmbízi.	Kaănsi   yeeto   ketuleèndi ddyá mmbízi-kó.
kweénda kumakaziinu.	kweénda kumakaziinu-ko.
ssúumba mvvwáatú.	ssúumba mvvwáatú-ko.
mmóna akúundi-aáu (their)	mmóna akúundi-kó.
kkotá muná-ndzo.	kkotá muná-ndzo-ko.
vváanga ssálu.	vváanga ssálu-kó.
nnwá malavú.	nnwá malavú-ko.
mmokéna yémpfumu. (converse with the chief)	mmokéna yémpfumu-kó.

**Subject/topic [pro]nouns; negative of -leénda; ye- 'and, with'**

Subject (and topic) nouns and pronouns are phrase initial even when preceded by other words in the sentence; **oyeeto** ---> | **oyeeto** after **kaănsi**. The o- of pronouns, as for nouns, is the sign of Variant 1, the variant proper to the

subject. (The IV is sometimes omitted, especially if after another word.)

-leénda 'be able' functions as an auxiliary, and has slightly different forms from regular verbs. The negative has final -i, but otherwise the negative affix ke- and the subject prefixes are as for the negative of -singa.

ye- 'and, with' is attached to nouns and pronouns, with Variant 1 pattern, as for any pre-prefix: mp-fúmu M 'chief', é-mp-fumu 'the chief', yé-mp-fumu 'with the chief'.

#### 7/4 Nkhùunku yayá / Section 4

Pattern : Kazòlele ---a ----ko.

S/he doesn't want to --- any ---.

Ekkuma | nkhí kazoleele ---a ----ko?

The reason | is what that s/he doesn't want to --- any ---?

Model : Kazòlele nnwá malavú-ko. Ekkuma | nkhí kazoleele nnwá malavú-ko?

S/he doesn't want to Why | doesn't s/he want to drink any  
drink any palm wine. palm wine?

Kazòlele	nnwá malavú-ko.	Ekkuma   nkhí kazoleele nnwá malavú-ko?
	kwiiza yeéto-kó. (come with us)	kwiiza yeéto-kó?
	ttúunga ndzó-ko. (build a house)	ttúunga ...
	lloónga kingeléezo-ko. (teach English)	
	nnwá fwóomó-ko. (smoke, lit. drink smoke)	
	lléeká mündzo-kó. (sleep in a/the house)	
	vwwáatá mphú-ko. (wear a hat)	
	ttéezá llóngoka-ko. (try to learn)	
	vvéwa lukaú-ko.	
	kubákiyilá-ko.	

'Why not?'; ye- + pronominal stem

As in 5/2, 'why?' is expressed by 'The reason | is what?' + indirect relative, which is here a negative. -zoleele is the perfect of -zóleelá 'want for', and has no H in relatives for 3rd persons. Perfect forms are dealt with at several later points in the course..

ye- is here attached to a stem, not a complete noun or pronoun. yeéto 'with us' is distinct from (o)yéeto 'we, us', the full pronoun.

#### 7/5 Nkhùunku yatáanu / Section 5

Pattern : Vaavà numéne ---a | nusinga --- ee?

When you pl have finished ---ing, | are you going to ---?

Eélo, | vaavà tuméne ---, | tusínga ---.

Yes, | when we have finished ---ing, | we're going to ---.

Model : Vaavă numéne ssála, | nusinga lléék' ee?

When you've finished working, | are you going to sleep?

Eélo, | vaavă tuméne ssála, | tusínga lléeká.

Yes, | when we've finished working, | we're going to sleep.

7/5 ctd

Vaavà numéne (1),   nusìnga (2) ee?	Eělo,   vaavà tuméne (1),   tusìnga (3).	
(1)	(2)	(3)
ssála,	lléék'	lléeká.
numén' éddyá, (tuméne ddyá)	ssála dyaák(a) (work again)	ssála dyaáka.
numéne ssukúl' émvvwaátu,	vvuúnd'	vvuúnda.
ssób' ónkkaanda-myeéno*	vvútük'	vvútuká.
lláamb' omádyá	-síngá-mó ddy' (eat it)	-mó ddyá.
mmokéna	ttélám'	ttélamá.
ddiik' ówáana,	kubásukúl' (wash them)	kubásukulá.
ssúumb' ómvvwaatú,	-myó vvwáát' (wear them)	-myó vvwáatá.

\*'changed your books'; myeéto 'our' in answer

## 'When' temporal clauses; -méne; noun class object suffixes

Temporal clauses are introduced by **váavá**, which begins a phrase, giving | **vaavà**, and is followed by an indirect relative. A more literal translation would be 'When that you have finished' (cf. Shakespearean English, "When that I was a little tiny boy").

-méne is an auxiliary meaning 'have finished'; it can be followed by either variant of the infinitive, though all but one of the present examples (... numén' éddyá) uses Variant 2, without IV.

Only persons have infix object concords (-tu-, -ba- -G-, etc.); Classes other than 1 and 2 have **object suffixes**, which are attached to the end of a verb, and behave tonally like -ko. If there is an auxiliary, they are attached to that: | **tusìnga-mó ssukúla** 'we are going to wash them (Class 4)'; **-síngá** behaves like a TCI verb, so the object suffix has high tone. For classes met so far, the object suffixes are:

Class 3 :	-wo nk-káanda sg, mv-vwáatú sg
Class 4 :	-myo nk-káanda pl, mv-vwáatú pl
Class 6 :	-mo ma-áza, ma-dyá, ma-lavú, ma-kasí, ma-kazíinu
Class 7 :	-kyo s-sálu, y-yúunga, ki-Kóongo, kí-mb-vumina, ki-ngeléezo
Class 9 :	-yo nd-zó sg, m-phú sg, mp-fúmu sg, mm-bízi sg
Class 10 :	-zo nt-sámpaatú pl, mm-bóongo, nd-zó pl, mp-fúmu pl-

7/6 Nkhùunku yasaámbanu / Section 6Pattern : **Vaav(à) oméne --a, | osìnga ---(a) ee?**

When you sg have finished ---ing, | are you going to ---?

**Eělo, | vaavà mmbéne ---a, | isìnga ---a.**

Yes, | when I've finished ---ing, | I'm going to ---.

Model : **Vaav' òméne ssála, | osìnga lléék' ee?**

When you've done working, | are you going to sleep?

**Eělo, | vaavà mmbéne ssála, | isìnga lléeká.**

Yes, | when I've done working, | I'm going to sleep.

7/6 ctd

Vaav' òméné (1), | osìnga (2) ee? Eélo, | vaavà mmbéne (1), | isìnga (3)

(1)	(2)	(3)
ssála,	lléék'	lléeká.
ddy' ómádyá,	ssála dyaák(a)	ssála dyaáka.
ssukúl' ómvvwaatú,	vvuúnd'	vvuúnda.
ssónék' ónkkaanda,	kúntsadís' (help me)	kússadisá.(help you)
ffiímp' omwáana,	kúmpfiimpá-mphe(e)	kúfffiimpá-mphe.
vvát' émphatu (plow the field)	(examine me again)	(examine you agan)
mmokéna,	vvútuk' ókúvat(a) (return to the village)	vvútuk' ókúvata.
ssukúl' omwáana,	vváyik' ómúndzo (come out of [in] the house)	vváyik' ómúndzo.
	kúnnddiík' (feed him)	kúnnddiíká.

'When' temporal clauses, ctd

| Vaavà + oméne ---> | Vaav' òméné 'when you've finished', by elision and transfer of high tone. The 1st person singular subject prefix for perfect forms is NA-, and the auxiliary -méné is a perfect form, hence mmbéne 'I have finished (...ing)'.

The fifth pair contains the 1st and 2nd persons sg object concords, -NA- and -G-, and the last the 3rd person/Class 1 object concord, -NG-: compare e.g. kú-nt-sadisá 'to help me', kú-s-sadisá 'to help you sg' and kú-ns-sadisá 'to help him/her'.

When -mphe is preceded by a high tone, no further high tone is added, hence kúfffiimpá 'to examine you' and kúfffiimpá-mphe 'to examine you too.'

## LESSON 8 / LOÒNGI DYANÁANA

8/1 Nkhùunku yánthete / Section 1

Pattern : E----aame, | omweeně--o ee? Vvě, | kisidi--ó mmóna-kó.  
 --- my, | have you seen it? No, | I haven't managed to see it.

Model : Ekinkhutű-kyaaame, | omweeně-kyo ee? Vvě, | kisidi-kyó mmóna-kó.  
 My shirt, | have you seen it? No, | I've not seen it yet.

Ekinkhutű-kyaaame,   omweeně-kyo ee?	Vvě,   kisidi-kyó mmóna-kó.
Eyyunga-kyaaме,   -kyo	-kyó
Émphiu-aăme,   -yo	-yó
Entsapaatű-zaame,   -zo	-zó
Élapi-aame, (my pen)   -yo	-yó
Enguuya-zaame, (spectacles)   -zo	-zó
Emmböongo-zaăme,   -zo	-zó
Énkaanda-myaăme,   -myo	-myó
Émvvwaatű-myaame,   -myo	-myó
Éyinkhutű-yaame, (shirts)   -yo	-yó

Class 8; more on object suffixes;  
 -sidi 'have managed to manage to, yet done'

Class 8 is the plural of Class 7. The noun prefixes are:

G- before consonants: s-sálú M 'tasks'; y-yúunga M 'coats'  
 yi-/yV- before vowels: yi-inzú M 'pot'; ya-ána M 'gardens'  
 yi- before stem augment: yi-n-khutú 'shirts'

Subject prefix is yi-, contracted y-; object suffix -yo.

The object suffix attached to a perfect form without H produces H on the final of the verb: omweene 'you have seen', omweené-zo 'you have seen them (Cl.10)'.

-sidi is an auxiliary meaning 'manage to, yet have done'. The object suffix is attached with H, cf. -singa 7/5.

8/2 Nkhùunku yazóole / Section 2

Pattern : O-----aame, | u--mwěen(e) ee?  
 My ---, | have you seen her/him/them?  
 Vvě, | kisidi ku--mona-kó.  
 No, | I haven't managed to see her/him/them.

Model : Owaan' -aăme, | ubamwěen' ee?  
 My children, have you seen them?  
 Vvě, | kisidi kubámona-kó.  
 No, | I haven't seen them yet.

8/2 ctd

Owaan' -aāme,   ubamwēen' ee?	Vvě,   kisidi kubámona-kó.
Oakuundi-aāme,   ubamwēen'	kubámona-kó.
Omwaan'-aāme,   ummwēen'	kúmmona-kó.
Engúdi-aāme,	
Ese-dyaāme,   (my father)	
Emphangi-zaāme,   ubamwēen'	kubámona-kó.
(elder brothers and sisters)	
Eyakala-dyaame,   ummwēen'	kúmmona-kó.
(man, husband -- !)	
Enkkaz(a)-aame,   (spouse)	
Onlloongi-aame,   nummwēen'	ketusidi kúmmona-kó.
(teacher, you pl)	
Oalongoki-aame,   nubamwēen'	kubámona-kó.
(pupils, students)	

## 2nd person singular subject prefix variants; notional agreement

Where there is no infix object concord, the subject prefix for 'you sg' is o- or zero (contracted form w-, as in the subjunctive, 5/1); where there is an infix object concord immediately following the prefix, the form is u-:

(o)-mwéene 'you have seen' but u-ba-mwéene 'you have seen them'

The insertion of the object concord also produces H after itself.

The answers here contain infix object concords; refer to 3/3, 3/5, 4/4, 4/5, 5/4. Although the nouns are in various classes, they are represented by the 'personal' object concords, and not the class object suffixes as in 8/1, since they all refer to people. This is known as **notional agreement**.

**Emphangi-zaäme** is a further example of contraction, from **émphaangi**.

8/3 Nkhùunku yataatu / Section 3

Pattern : E-----aame, | akwěyi -iná?                            E-----aaku, | eě--i.  
           --- my, | where is it that it is?                    --- your, | this is it.

**Model** : Ekinkhutū-kyaame, | akwéyi kiná?      Ekinkhutū-kyaaku, | eeki.  
My shirt, | where is it?      Your shirt, | here it is.

Ekinkhutű-kyaaame,	akwěyi	kiná?	Ekinkhutű-kyaku	eeki.
Eyyuunga-kyaaame,		kiná?	-kyaku,	eeki.
Emphu-aăme,		yiná?	-aăku,	eeyi.
Entsapaatű-zaame,		ziná?	-zaaku,	eëzi.
Elapi-aame,		yiná?	-aaku,	eeyi.
Enguuya-zaame,		ziná?	-zaaku,	eëzi.
Emmboongo-zaăme,		ziná?	-zaăku,	eëzi.
Énkaanda-myaăme		miná?	-myaăku,	eëmi.
Emvvwaatű-myaame,		miná?	-myaaku,	eëmi.
Éyinkhutű-yaame,		yiná?	-yaaku,	eeyi.

**Possessive prefixes and stems; 'here is' presentative**

Possessives such as 'my, mine' and 'your, yours' consist of a possessive stem representing the possessor (such as **-ame** for the 1st sg 'me'), to which is attached a possessive prefix, agreeing with the 'possession': **kí-nkhutú + kya-**ame 'shirt it-of-me'. The possessive stems are:

<b>-ame</b>	'my, mine'	<b>-eto</b>	'our, ours'
<b>-andi</b>	'his, her, its, their'	<b>-eno</b>	'your, yours pl'
<b>-aku</b>	'your, yours sg'	<b>-au</b>	'their (people)'

**-andi** serves for all classes, sg or pl, except 2. Possessive prefixes are:

Class	1	2	3	4	5	6
	wa-, a-	a-, (ba-)	wa-, a-	mya-	dya-	ma-
Class	7	8	9	10		
	kya-	ya-	ya-, a-	za-		

Class 5 is exemplified by **óse-dyaáme** 'my father', 6/5, and is described in 8/5. The second form, if unbracketed, is used when the possessive comes immediately after the noun: **émphu-aáme** (not **yaáme**), except in careful speech, as in the section headings. Tonally the possessive adjective is an extension of the noun, and fits in with the TC of the noun: with a noun with one moving H on the first stem syllable, the possessive has H on the penultimate vowel; otherwise it has none: **ssálu-kyaáme** 'my work', **mmvwáatú-myaame** 'my clothes', **nguúya-zaame** 'my spectacles'. Class 2 **ba-** is alternative to **a-**. For 1st and 2nd persons pl, the **-a-** of the possessive prefix is assimilated: **s-sálu-kye-éto** 'our work'.

'Here is/are' is expressed by a presentative meaning 'this is, here is'. All forms in the section are from classes whose subject prefix contains **-i-**, and whose presentative begins with **eé-**; other classes have **oó-**:

Class	1	2	3	4	5	6
	oóyu	oówa	oówu	eémi	eédi	oóma
Class	7	8	9	10		
	eéki	eéyi	eéyi	eézi		

8/4 Nkhùunku yayá / Section 4

Pattern : E-aa--V | [noun], | kewaău-ko ee?      Vvě, | ke--- nkkutú-ko.  
 This | is a ---, | isn't it?                          No, it's not a --- at all.

Model : Ekyaki | kínhutú, | kewaău-ko ee?      Vvě, | kekínhutú nkkutú-ko.  
 This | is a shirt, isn't it?                          No, | it's not a shirt at all.

Note: The symbol V stands for 'any of a,i,u, according to noun class'

SECTION CONTINUED ON NEXT PAGE

8/4 ctd

Ekyaaiki	kìnhutú,   kewaău-ko ee?	Vvě,   kekìnhutú nkkutú-ko.
	yyūunga,	keyyùunga
Eyaayi	mphū,	kemphù
	ntsàmpaátu (a shoe)	kentsàmpaátu
Ezaazi	ntsàmpaátu (shoes)	kentsàmpaátu
Omaama	maăzi (oil)	kemaăzi
	madyă,	kemadyà
Olwaalu	lukú (cassava porridge)	kelukù
Otwáatu	tiyă (fire)	ketiyà
Owaawu	nkkăanda (a book, letter)	kenkkăanda
Emyaami	nkkăanda (letters, books)	kenkkăanda
Edyaădi	dyămmbote (this is good)	kedyàmmbote

### Negative stabilization; -aá-V demonstrative pronouns

To express 'it is not a---', they are not ---s', ke- (or ka-) is prefixed to Variant 2 of the noun, phrase initial, and -ko is suffixed somewhere along the line -- here after nkkutú, compare 4/7. N.B. ke-/ka- does NOT shift moving H. The last example is an 'adjectival' possessive; forms with preprefix, like the possessive, have pattern fixed at Variant 1.

The demonstrative pronoun here means 'this/these', implying 'in view, or now to be described'. As subject it has IV and H suppression, e.g. emyaami (Cl.4).

There is slight rise in pitch on the final syllable, showing 'this utterance is not over -- keep listening'. The forms shown above, plus Class 8, are:

Class	1	2	3	4	5	6
	ndyoóyu	waáya	waáwu	myaámí	dyaădi	maáma
Class	7	8	9	10	11	13
	kyaăki	yaăyi	yaăyi	zaăzi	lwaălu	twaătu

Class 5 and two new classes, 11 and 13, are dealt with in the next section.

8/5 Nkhùunku yatáanu / Section 5

Pattern : E-----aa--V, | òzzolaangá-zo ee? Ìngeta, | itoma--ó zzólaangá.  
--- this, | do you like it? Oh yes, | I do well it to like.

Model : Ekinkhutú-kyaki, | òzzolaangá-kyo ee? Ìngeta, | itoma-zó zzólaangá.  
This shirt, | do you like it? Oh yes, | I like it very much.

Ekinkhutú-kyaki,	òzzolaangá-kyo ee?	ìngeta,   itoma-kyó zzólaangá.
Eyyuunga-kyaki,	-kyo	-kyó
Émphu-yaăyi,	-yo	-yó
Éntsapaatú-zaazi,	-zo	-zó
Ômadya-maăma,	-mo	-mó
Oluku-lwaălu,	-lo	-ló
Otusaansu-twaatu, (stories)	-to	-tó
Onkkaanda-waăwu,	-wo	-wó
Énkkaanda-myaămi,	-myo	-myó
Èvata-dyaădi, (village)	-dyo	-dyó

**Demonstrative adjectives; Classes 5, 11, 13; -tóma 'do well'**

The demonstrative adjectives 'this/these' in this section are identical with the pronouns from the previous section; here they follow the noun and are compounded with it, so, like the possessives, they have H on the penultimate syllable after nouns with moving H on 1st stem syllable, otherwise none.

Class 5 is the singular of Class 6 -- though many Class 6 nouns are 'uncountables' or mass nouns, like 'water' and 'oil', and have no singulars.

Classes 11 and 13 form a singular/plural pair. The noun prefixes, subject prefixes, possessive prefixes and object concords are shown below:

Noun	Class 5	Class 11	Class 13
prefix before consonant	Ø-	lu-	tu-
vowel	dy-V, di-i	lw-V, lu-u	tw-, t-
stem augment	di-	lu-	tu-
Subject prefix:			
full	di-	lu-	tu-
contracted	dy-	lw-	tw-
Object concord	-dyo	-lo	-to
Demonstrative:	dyaádi	lwaálu	twaátu
Presentative	eèdi	oòlu	oòtu

-tóma is another auxiliary verb, 'do well', which means much the same as 'very, (much)' in English: | itoma zzólaangá 'I like very much'. The continuative suffix -anga (see 5/6) cannot be attached to the auxiliary, so it goes on the infinitive, to make the present habitual/progressive.

8/6 Nkhùunku yasáambanu / Section 6

Pattern : E-----aa--V | -àmmbote, | kewaău-ko ee?  
 --- this, | it is of goodness, | is it not so?  
 Ìngeta, | -àmmbote beéni kíkilu.  
 Oh yes, | it is of goodness very indeed.

Model : Ekinkhutű-kyaki | kyàmmbote, | kewaău-ko ee?  
 This shirt | is good, | isn't it?  
 Ìngeta, | kyàmmbote beéni kíkilu.  
 Oh yes, | it's very good indeed.

Ekinkhutű-kyaki	kyàmmbote,   kewaău-ko ee?	Ìngeta,   kyàmmbote beéni kíkilu.
Eyyunga-kyaki,	kyàmmbote,	kyàmmbote
Èmphi-yaăyi,	yàmmbote,	yàmmbote
Èntsapaatű-zaazi	zàmmbote,	zàmmbote
Òmadya-maăma	màmmbote,	màmmbote
Oluku-lwaălu	lwàmmbote,	lwàmmbote
Onkkaanda-waăwu	wàmmbote,	wàmmbote
Ènkkaanda-myăămi	myàmmbote,	myàmmbote
Èvata-dyaădi	dyàmmbote,	dyàmmbote

### Stable (predicative) adjectival expressions

As shown in 4/6, many adjectival concepts are expressed in Kongo by possessive prefix on a noun meaning a quality; placed at the beginning of a tone phrase, it is stabilized (predicative). This section practises agreement of demonstrative and possessive prefixes in seven of the noun classes.

#### TEST FOR LESSONS 5-8 (key on p.142)

A. Translate from Kongo:

1. Ndzolele vō | waviingila.
2. Bazòlele vó | twabasàdisá. Ekkuma | nkhí?
3. Dyàmmbote vó | wavuunda.
4. Ekkuma | nkhí? Ekkuma | kǎdi | dyàmffunu vó | wavuunda.
5. Ávō | yawaana kinkhutú kyámmbole, | isìnga yyángalalá.
6. Omwaana | kèddyaaangá-ko.
7. Omwaan'-aāme, | mündzo kená.
8. Omvvwaatú-myaame | keminà mündzo-kó.
9. Kizèeyé-ko kana | akwèyi miná.
10. Kizèeyé-ko kana | nkhì kasínga yyiindula.
11. issya vó | ɔnkuundi-aāku | kana kalwaāka-ko?
12. Onkkeentō | müddya kená.
13. Nàni osínga kutúsadisá?
14. Omonō-mphe | ndzolele kweénda kumakaziinu.
15. Kaānsi | yeeto | ketuleèendi kweénda kumakaziinu-ko.
16. Ekkuma | nkhí kazoleele vvóva-kó?
17. Váavà tuméne ssála, | tusínga vvuúnda.
18. Váavà mbéne ssónek' ónkkaanda, | isínga kússadisá.
19. Entsampaatú-zaaku, | kisidi-zó mmóna-kó.
20. Ówaan'-aāku, | kisidi kubámona-kó.
21. Emphu-aāku | eëyi.
22. Éyaayi | kemphù nkkutú-ko.
23. Oluku-lwaālu, | itoma-ló zzólaangá.
24. Edyaadi | dyàmmbote beéni kíkili.

B. Translate into Kongo:

1. I want you to come back.
2. They want us to visit them? Why?
3. It's good for you to sleep.
4. It's necessary for you to listen to him.
5. If I get better, I'll be happy.
6. The child isn't crying.
7. Your clothes are in the house.  
(...it is in the house that they are)
8. Your coat isn't in the house.
9. I don't know where he is.
10. I don't know what he's going to do.
11. Does that mean he hasn't arrived yet?
12. So you haven't been baptized yet?

13. The child is crying.
14. Who's going to get upset?
15. I want to buy some food too.
16. But we can't drink palm wine.
17. Why doesn't he want to learn Kongo?
18. When you've done chatting, are you going to do some more work?
19. When I've finished washing the clothes, I'll do the cooking.
20. (As to) your spectacles, I haven't yet seen them.
21. (As to) your father, we haven't seen him.
22. Here's your money.
23. This isn't money at all.
24. I'm very fond of this book. (This book, I like it well.) It's very good indeed.

## LESSON 9 / LOÖNGI DYAVWÉ

9/1 Nkhùunku yánthete / Section 1

Pattern : 0--- | ba---idi ee?  
The ---s, | have they ---ed?  
Eělo, | ba---idi kalá.  
Yes, | they have ---ed already.

Model : Oakuundi-ašku, | bavütukidi ee?  
Your friends, | have they returned?  
Eělo, | bavütukidi kalá.  
Yes. | they have already returned.

Oakuundi-aăku,   bavūtukidi ee?	Eĕlo,   bavūtukidi kalá.
Oakeentō-waaya,   bavăyikidi	bavăyikidi
(these)      (come out)	
Owaana   balweĕke (arrived)	
Owaantu   bayăntikidi (started)	
Oakeentō   balăambidi	
Owaana   badíidi (eaten)	
Oabuunzi-aăku   beĕzidi (come)	
Empfumu zamakaănda   bavyōokel' (clan chiefs)	
Oyaau   bakotĕl(e) (entered)	
Owaana   bakōsokel(e)	
Owaana   balĕel(e) (gone to sleep)	
Oyaau   beĕl(e) (go)	

### The perfect suffix and present perfect tense

The present perfect consists of subject prefix + verb root + perfect suffix: **ba-vútuk-idi** 'they have returned'. The perfect suffix is -idi when the root contains a,i or u, but -ele when it contains e or o: **bakotěle** 'they have entered'. There are a number of other adjustments, to which you will be introduced gradually; two shown in this section are the monosyllabic stems, which have a double vowel: **-dyá** ---> **-diidi**, and some which replace medial and final vowels by e: **-lwaáka** ---> **-lweéke** (see further in 10/2). **-izá** gives **-izidi**, and **ba** + **izidi** ---> **beézidi** 'they have come'.

There are also a few which are just plain irregular: -léeká ---> -leele and -endá ---> -ele: ba + -éle ---> bééle 'they have gone'.

For 3rd persons and classes, TCI verbs have H on first stem syllables, and TCII verbs have H on second stem syllable: *bakósokele* 'they have sat down', but *balweéke* 'they have arrived'. For -endá and -izá the tones are shown above. As a statement all forms will, of course, be phrase initial.

The meaning is basically 'have done', but the present perfect is often used to refer to a present state; two examples you already know are **-zolele** from **-zóla**, e.g. **ndzolele** 'I want', and **-zeeye** from **-zaáya** 'know', e.g. **kizèeyé-ko** (or **kizèeye-kó**) 'I don't know'. In 1/1 you also met **kiwiidi-kó** 'I have't understood', from **-wá** 'hear, understand'.

9/2 Nkhùunku yazóole / Section 2

Pattern : 0--- | ba---idi ee?  
 The ---s, | have they ---ed?  
**Kizèeyé-ko kana | nkhi áンthaangwa besinga ---a.**  
 I don't know whether | what it is of time that they will ---.

Model : Oakuundi-aäku | bavútukidi ee?  
 Your friends, have they arrived? (Have your friends arrived?)  
**Kizèeyé-ko kana | nkhi áンthaangwa besinga vvútuká.**  
 I don't know | what time (it is that) they are going to arrive.

Oakuundi-aäku   bavútukidi ee?	Kizèeyé-ko kana   nkhi áンthaangwa besinga vvútuká.
Oakeentõ   baváyikidi	besinga vváyiká.
Owaana   balweěk(e)	llwaáka.
Owaaantu   bayántikidi	yyántiká <sup>1</sup> .
Oakeentõ   baläämbidi	llääamba.
Owaana   badíidi	ddyá.
Oabuunzi-aäku   beězidi	kwiiza.
Oyaau   bakotěl(e)	kkotá.
Empfumu zamakaănda   bavyōkel(e)	vvyóoká.
Ówaana   bakōsokel(e)	kkósoká.
Owáana   balěel(e)	basinga lléeká.
Oyaau   beěl(e)	besinga kweénda.

## Reconverting perfect forms to the infinitive; indirect questions ctd

This section gives practice in recognizing the verb in perfect form, and giving the infinitive. **be-** or **ba-** can be used throughout for the answer, but **be-** is not used for the present perfect, except from assimilation, as in **beéle**, **beézidi**.

Note the bridging of the indirect question **nkhi áンthaangwa?** 'when (it is) in the answer (cf. 6/3), as compared with the direct question **nkhi áンthaangwa?** 'when (is it)?' of 4/3.

9/3 Nhùunku yatáatu / Section 3

Pattern : Nkhí áンthaangwa besinga ---a?  
 When is it that they will ---?  
**Ba---idi kalá.**  
 They have already ---ed.

Model : Nkhí áンthaangwa besinga vvútuká?  
 When will they return?  
**Bavútukidi kalá.**  
 They have already returned.

---

<sup>1</sup>. -yántiká has several variants; see vocabularies.

9/3 ctd

NkhÍ áńthaangwa besínga vvútuká?	Bavùtukidi kalá.
vväyiká?	Baväyikidi
llwaáka?	Balweèke
yyáantiká <sup>1</sup> ?	Bayàntikidi
lláamba?	Balàambidi
kkotá?	Bakotèle
ddyá?	Badiidi
kwiíza?	Beèzidi
vvyòoká?	Bavyòookele
kkòsoká?	Bakòsokele
lléeká?	Balèele
kweénda?	Beèle

**The perfect suffix ctd**

Here the process of 9/2 is reversed, and you derive the perfect forms from the infinitive, without help from the question.

9/4      Nkhùunku yayá / Section 4

Pattern : Fwete ---a.  
 You ought to ---.  
 NA---idi kalà.  
 I've ---ed already.

Model : Fwete vvútuká.  
 You ought to return.  
 Mbvutukidi kală.  
 I've already returned.

Fwete vvútuká.	Mbvutukidi kală.
vväyiká.	Mbvayikidi kală.
llwaáka.	Nndweeke
yyáantiká.	Njaantikidi
lláamba.	Nndaambidi
kkotá.	Nkhotele
ddyá.	Nndiidi
kwiíza.	Njiizidi
vvyòoká.	Mbvyookele
kkòsoká.	Nkhosokele
lléeká.	Nndeelle
kweénda.	Njeele

**Present perfect with 1st sg subject prefix (NA-)**

The form of the subject prefix for this tense is NA-; see the list in the notes to 6/3 -- it is exactly the same as for the Class 9/10 noun prefixes,

---

<sup>1</sup>. One of the variants of -yántiká; see fn. previous page.

e.g. -kósoká ---> nkhosokele.

The 1st and 2nd persons have no high tone in the present perfect indicative, unless there is an object infix (8/2), or an object suffix (8/1), or negative markers (6/4, 9/2). If there is no other word in the phrase, there may be a 'false H' on the final syllable, as for the subjunctive.

Notice that the speaker has relaxed his 'careful' speech, and left out the y- of yánthete in the heading. See notes to 8/3.

## 9/5 Nkhùunku atáanu / Section 5

Pattern : O---   o---idi.	Nkhí ka---idi?
The ---   has ---ed.	What is it that s/he has ---ed?

Model : Omwaan'   odíidi.	Nkhí kadiidi?
The child   has eaten.	What has s/he eaten?

Omwaan'   odíidi.	Nkhí kadiidi?
Onkkeentõ   oldambidi.	kalaambidi?
Ömuuntu   otäangidi.	kataangidi? (also -teenge)
Ömmbut(a) amuüntu   osevèle. (honored elder, laugh [at])	kasevéle?
Onkuundi-aäme   oboöngele. (pick up, take)	kaboöngele? kayantikidi?
Onkkaz(a)-aäme   oyäntikidi.	kasadidi?
Ömwaan'-aäme   osädidi.	

### Indirect relative perfect

For the 3rd person sg/Class 1, the subject prefix is o- or zero for the indicative and direct relative, but ka- for the indirect relative: (o)laambidi 'she (who) has cooked' but kalaambidi 'which she has cooked'. TCI verbs have no high tone in the indirect relative, but TCII verbs have the same for all forms: (o)boöngele 'he/who has taken' and kabooöngele 'which he has taken'.

## LESSON 10 / LOÒNGI DYAKÚUMI

10/1 Nkhùunku yánthete / Section 1

Pattern : **Fwete vvùtul(á) omátoondo muna----** --n(á) oveeno.

You should return thanks for the --- that you have been given.

**Nthoondèle beèni muna----** --ná umphéene.

I have given thanks indeed for the --- that you have given me.

Model : **Fwete vvùtul' ómátoondo muna-lúsadisú lun' óveeno.**

You ought to be grateful for the help that you have been given.

**Nthoondèle beèni muna-lúsadisú luná umphéene.**

I am most grateful for the help that you have given me.

**Fwete vvùtul' ómátoondo**

muna-lúsadisú lun' óveeno.  
 muna-laú (opportunity) din'  
 muná-mmbwa (dog) yin'  
 muná-mmboongo zin'  
 muna-tukaú (gifts) tun'  
 muná-llekwa (thing) kin'  
 muna-kínhutú kin'  
 muna-yínhutú yin'  
 muna-mádyá men'  
 muná-mvvwaatú min'

**Nthoondèle beèni**

muna-lúsadisú luná umphéene.  
 diná  
 yiná  
 ziná  
 tuná  
 kiná  
 kiná  
 yiná  
 mená  
 miná

**Relative pronouns; muna-**

As previously stated, relative pronouns are not obligatory in Kongo, but they are nonetheless very common. They are equivalent to 'who(m)', which, that', and function as both subject and object of a relative clause. This section shows you the use as object: 'the --- which you have given me.' The relative pronouns for all classes so far are shown in the following table:

Class	1	2	3	4	5	6
	oná, ndyoná	aná, baná	ená, bená	uná	miná	diná

Class	7	8	9	10	11	13
	kiná	yiná	yiná	ziná	luná	tuná

In the questions, the elision has caused transfer of the high tone: luná + oveeno ---> lun' óveeno 'which you have been given.'

**muna** is from a series identical in shape with the relative pronouns, but with no H, and is prefixed to a noun (with Variant 1 pattern). In current Kongo spelling, it is written separately, but in this course it is hyphenated. It has many meanings: 'in, for, by, with (instrument, not accompaniment), by means of, from (materials, place)', and with an infinitive it means 'for, in order to' (see 18/1). It can be used instead of the prefix **mu-**.

**-veeno** is the passive perfect for **-váaná** 'give' (from **-véwa**, which is strictly the passive of **-vá**, an older form of 'give'). The passive perfect is explained in 14/6.

10/2 Nkhùunku yazóole / Section 2

Pattern : E--- --n(à) o--ee-e | -ămmbote.

The --- which you have ---ed | is of goodness.

Vvě, | e--- --ná NA--ee-e | --ămmbi.

No, | the --- which I have ---ed | is of badness.

Model : Essalu kin' ōveenge | kyămmbote. (-veenge < -váanga)

The work which you have done | is good.

Vvě, | essalu kină mpheenge | kyămmbi.

No, | the work which I have done | is bad.

Essalu kin' ōveenge   kyămmbote.	Vvě,   essalu kină mpheenge   kyămmbi.
Ötukau tun' ötweése   twă- (-twásá)	tună nthweése   twă-
Emvvwaatù min' övweéte   myă- (-vwáatá)	mină mbvweéte   myă-
Ölukau lun' öveene   lwă- (-váaná)	lună mpheene   lwă-
Ellekwa yin' öweéne   yă- (-waána)	yină ngweéne   yă-
Endzo zin' ömwéene   ză- (-móna)	zină mmbweene   ză-

**Irregular perfect stems**

Some verbs form the perfect by changing the medial and final vowels to -ee-e. As previously stated, TCI verbs have no high tones in the indirect relative, (but -vweete has been given TCII tones here). kin' ōveenge <--- kină + oveenge, with vowel elision and H transfer.

NA + v is optionally either mbv or mph : mpheenge/mbveenge 'I have done', mbvweete/mpfweete 'I am wearing'. -vwáatá is like -zolele in expressing present state by the present perfect.

This section also practises agreement of possessive prefixes attached to the 'adjectival nouns' mm-bóte M 'goodness' and mm-bí M 'evil, badness, ugliness'.

10/3 Nkhùunku yatáatu / Section 3

Pattern : E--oo-o----, | nu--ee-è--o ee?

That ----, | have you ---ed it?

Vvě, | kaănsi | tusìnga--ó ---a, | vaavà tulweéke kuná-vata.

No, | but | we're going to --- it, | when we have arrived at

the village.

Model : Ekyookyō-ssalu, | nuveengě-kyo ee?

That work, | have you pl done it?

Vvě, | kaănsi | tusìnga-kyó vváanga, | vaavà tulweéke kuná-vata.

No, | but | we're going to do it, | when we've got home.

**The -oo-o demonstrative**

This means 'that already spoken of, the one in question'. The forms are:

Class	1	2	3	4	5	6
	ndyoóyo	woówo	woówo	myoómyo	dyoódyo	moómo

Class	9	10	11	13
	yoóyo	zoózo	loólo	toóto

H is non-moving. Here the pronoun functions as a subject, so follows the usual rule : IV, and H suppression.

The noun with which the demonstrative agrees is here placed before its noun, for emphasis, and the tonal behavior is as for the -áá-V demonstrative (see 8/5). i.e., the noun has Variant 1 pattern.

For the suffixed object concord in the answers, see 8/1 and 8/5.

#### 10/4 Nkhùunku yayá / Section 4

Pattern : Kinà ye--- ayiingi-kó.

I am not with --- of muchness very.

Kedyambú-ko, | mono | -ayiingi njiná -aáu.

It is not a matter, | me | it is some of muchness that I have it.

Model : Kinà yémmboongo zayiingi-kó.

I haven't got very much money.

Kedyambú-ko, | mono | zayiingi njiná zaáu.

Never mind, I | have plenty of it.

Kinà yémmboongo zayiingi-kó.	Kedyambú-ko,   mono   zayiingi njiná zaáu.
ye-kyimbvumina kya-	kyayiingi kyaáu.
yémmvwaatú mya-	myayiingi myaáu.
yomádyá ma-	ma-
yelúku lwa-	lwa-
yetukaú twa-	twa-
yémmbizi a-	ya-
yénthaangw(a) a- (time)	ya-
yónllep(e) (cloth)	wa-

ye-/yo- 'and, with'; -iná (ye-) 'have';  
class pronouns; possessive prefixes ctd.

ye- or yo- is prefixed to the noun, and, as with all prefixes, the noun then has Variant 1 pattern; mmbóongo 'money', yémmboongo 'and/with money'.

'Have' is expressed in two ways:

(i) by -iná 'be' followed by ye- attached to the noun, i.e., 'I am with ...': njiná yémmboongo 'I am with money = I have money', negative kinà yémmboongo-kó 'I haven't any money'. This is the form in the initiating ('stimulus') statement.

(ii) by front-shifting and stabilizing the 'possession', followed by -iná in the indirect relative, then the pronoun of the noun class of the possession (which sounds very complicated but is not): | mmbóongo njiná zaáu 'it-is-money that-I-have it' -- -iná in this context means 'have' by itself.

In the present examples, we have an adjectival expression, -ayiingi 'of manyness/muchness = many, much, plenty of'(yi-ingi M 'muchness'). In these cases, it is not compounded with the noun.

The class pronouns meaning 'it' and 'them, they,' referring to classes other than 1 and 2, consist of a class marker prefixed to a stem -aáu. The high tone is a 'moving' one, and as always, they may have IV in certain contexts. The complete list of pronouns, including persons, and for classes met so far, is:

1st sg	móno	1st pl	yeéto M
2nd sg	ngéye	2nd pl	yeéno M
3rd sg/		3rd pl/	
Class 1	yaándi M	Class 2	yaáu M
3	waáu M	4	myaáu M
5	dyaáu M	6	maáu M
7	kyaáu M	8	yaáu M
9	yaáu M	10	zaáu M
11	lwaáu M	13	twaáu M

After -iná, the Variant 2 form, without IV, is used.

In the answer, the possessive prefix is not with its controlling noun, so the full form is used: | yayíngi njiná yaáu 'I have plenty of it, compare with yénthaangw' ayíngi 'with plenty of time'. The classes affected by this are 1 and 3 (w)a- and 9 (y)a-.

#### 10/5 Nkhùunku yatáanu / Section 5

Pattern : Kuzòlele ---a dyaáka-ko ee?

Don't you want to --- again?

Eëlo, | ekkuma | kădi | sèkkolo nthuukiidi kal(á) o---a.

Yes, | the reason | is because | it is now a period that I have come from already the ---ing.

Model : Kuzòlele kubáviingilá dyaáka-ko ee?

Don't you want to wait for them any more?

Eëlo, | ekkuma | kădi | sèkkolo nthuukiidi kal' ókubáviingilá.

No, || because | I've already been waiting for them a long time now.

Kuzòlele kubáviingilá dyaáka-ko ee? Eëlo, | ekkuma | kădi | sèkkolo nthuukiidi kal' ókubáviingilá.

ddyá

kál' óddyá.

kkáangalá (travel)

ókkaangalá.

ttáala

óttala.

ssáalá dyaáka mündzo-kó

óssaal' ómündzo.

yyimbíla

kal' óyyimbíla.

mmokéna

ómmokéna.

llundúmuka (run)

óllundúmuka.

kubálaandá (follow them)

ókubálaandá.

vvuúnda

óvvuúnda.

#### Answering negative questions; se-; 'for (a time)'

A negative question is answered with respect to its truth; 'yes' means 'you are right in what you say' and 'no' means 'you are wrong'. Since here the questioner assumes correctly what the addressee doesn't want to do, the answer begins with 'Yes'. (Vvè would mean 'You're wrong, I do want to ...')

Se- is a prefix which implies a change; here used with a noun stabilized by being phrase initial. It then means 'now it is...' -- whereas it wasn't before. k-kólo M 7/8 'a [long] period'; nthuukiidi 'which I have come' from', perfect of -túukilá 'come from [at]'; infinitive with IV, meaning 'the doing'. Literally, | sèkkolo nthuukiidi kalá + ovvuúnda 'it is now a long time ago

that I have come from the resting' = 'I've been resting for a long time now.'

**kalá** follows the usual rules of elision and H shift/transfer: **kalá** + ovvuúnda ---> **kal'óvvuúnda**, but **kalá** + **óddya** ---> **kál'óddya**.

#### 10/6 Nkhùunku yasáambanu / Section 6

Pattern : E-----aa--V, | awéyi -iná?  
 This ---, | it is how that it is?  
 E-----aa--V, | -àmmbote -iná.  
 This ---, | it is of goodness that it is.

Model : **Ekinkhutú-kyaki**, | awéyi kiná?  
 This shirt, | what is it like?  
**Ekinkhutú-kyaki**, | kyàmmbote kiná.  
 This shirt | is good/fine/OK, etc.

<b>Ekinkhutú-kyaki</b> ,   awéyi kiná?	<b>Ekinkhutú-kyaki</b> ,   kyàmmbote kiná.
Eyyunga-kyaki,   kiná?	kyà- kiná.
Éyinkhutú-yaayi,   yiná?	yà- yiná.
Eyyunga-yaayi,	
Ömuntse-waăwu, (sugarcane) winá?	wà- winá.
Enkaanda-waăwu,	wà- winá.
Émintse-myaămi,	myà- miná.
Enkaanda-myaămi,	
Édinkhondo-dyaadi,	dyà- diná.
(plantain, banana)	
Evata-dyaădi, (village)	
Ömankhondo-maama,	mà- mená.
Omavata-máama,	

awéyi? 'how [is it]?'; noun class prefix variants

**awéyi?** 'how?', like other WH question words, is stabilized and followed by an indirect relative, and what is the 'subject' in English becomes the topic in Kongo.

Several of the noun classes shown here have prefix variants, as shown in 6/1 and onwards, e.g. 8/5; this practises the variants before a stem consonant, and before a stem augment.

## LESSON 11 / LOÒNGI DYÁKUUMÍ-YEMOSI

11/1 Nkhùunku yánthete / Section 1

Pattern : NuG---aang(a) e--- ee?

Do you pl [verb] the [noun]?

Eélo, | nkkùumbu myayíngi tuG---aang(a) e---.

Yes, | it is times of manyness that we [verb] the [noun].

Model : Nussukùlaang' émvvwaátu ee?

(2nd Do you wash the clothes?

example) Eélo, | nkkùumbu myayíngi tussukùlaang' émvvwaátu.

Yes, | it is often that we wash the clothes (= we often wash...) ctd

Nukkiyilaang' oákuundi ee? Eélo,   nkkùumbu myayíngi tukkiyilaang' oákuundi.	tussukùlaang' émvvwaátu.
Nussukùlaang' émvvwaátu	túnnwaang' ékimbvumina.
Nùnnwáang' ékimbvumin(a)	-bbakaang' ékaálu.
-bbakaang' ékaálu (catch the train)	-ssonekaáng' énkkaand(a).
-ssonekaáng' énkkaand(a)	-wwukaáng' émmbbeevo (treat the sick)
-wwukaáng' émmbbeevo	Nukweéndaang' okumakaziinu
Nukweéndaang' okumakaziinu	tukweéndaang' okumakaziinu.
Nuttwaásaaang' owáan(a)	-ttwaásaaang' owáana.
Nùddyaaang' ólúku	tùddyaaang' ólúku.
-ttaangaáng' énkkaand(a)	-ttaangaáng' énkkaanda.
-ssuumbaáng' émvvwaátu	-ssuumbaáng' émvvwaatú.
-kkaangaang 'ómanhondó (roast plantains)	-kkaangaang 'ómanhondó.

Stabilizing for emphasis: -G---aanga present tense, ctd

The adverbial **Nkhùunku myayíngi** 'it is times of manyness' is stabilized, in order to emphasize it. To emphasize any noun or noun phrase, it is stabilized-- Variant 2 form is phrase initial, and the verb is indirect relative.

The -G---aanga present tense was first introduced in 5/6, and consists of: full subject prefix + -G-/ -ku- + verb root + -aanga. The tense marker is the same as for the infinitive: -G- where the verb root begins with a consonant, -ku- contracting to -kw- before a vowel, and -ku- before an object infix: **tu-s-sukúl-aanga** 'we wash', **tu-kw-eéndaanga** 'we go', **tu-ku-bá-mon-aanga** 'we see them'. All TCI verbs have high tone on the pre-stem and final or penultimate syllables; all TCII verbs have one high tone, on the second stem vowel; for-**endá** and **-izá** this is the second of the two vowels: **tu-kw-eénd-aanga**, etc. The form shown in the question is the indicative, that in the answer is indirect relative, but there is no difference between them except that (as before) a 3rd person singular/Class 1 will have **ka-** subject prefix in the indirect relative, whereas the indicative and direct relative have **o-** (or zero).

11/2 Nkhùunku yazóole / Section 2

Pattern : NuG---aang(a) e--- ee?

Do you pl [verb] the [noun]?

Ezak' énthaangwa | tuku----aangá.

Some times | we --- it.

Model : Nukkiyilaang' oákuundi ee?

Do you visit the friends?

Ezak' énthaangwa | tukubàkiyilaangá.

Sometimes | we visit them.

11/2 ctd

Nukkiyilaang' oákuundi ee?	Ezak' énthaangwa   tukubàkiyilaangá.
Nuttwaàsaang' owáan'	tukubàtwaasaangá.
Nüwwukaáng' émmbeeveo	tukubàwukaangá.
Nùmmonaáng' éngudi-eéno	tukùmmonaangá.
Nùssonekenaáng' ése-dyeéno	tukùnssonekenaangá.
Nùssadisaang' ónlloóngi-eeno	tukùnssadisaangá.
Nüllaambilaang' óákeénto	tukubàlaambilaangá.
Nukkiyilaang' ónkkuundi-eéno	tukunkkiyilaangá.
Nùvvaanaang' ómáko-meéno tukaú (give your in-laws presents)	tukubàvaanaang' ótukaú.

'sometimes'; -G---aanga present tense with infix object

Unlike Nkkùumbu myayíngi '(it is) many times, often' in 11/1, ezak(a) énthaangwa is not stable, hence not emphasized. The emphasis is rather on the verb: 'Sometimes we do visit them...' Nouns functioning as unemphatic adverbials, and coming before the verb, behave as do subjects and topics -- Variant 1 and phrase initial, hence the first H suppressed. Ezak' is from -áka M, 'some, other', one of the few true adjectives in Kongo; it precedes its noun and has a class prefix in agreement with it, the same in shape as the possessive prefix<sup>1</sup>. It very often shows vowel reduction, but ezaak' ènthaangwa is also found, see 11/4. The present tense here has object concord infix as for the infinitive; both TCs have pre-stem and final H.

11/3 Nkhùunku yatáatu / Section 3

Pattern : OG---aang(a) e--- ee?  
 Do you sg [verb] the [noun]?  
 KiG---aang(a) --- | llumbu-yawòonso-kó.  
 I don't [verb] [noun] | days of allness.

Model : Ossukùlaang' émvwaátu ee?  
 Do you wash the clothes?  
 Kissukùlaanga mmvwáatú | llumbu-yawòonso-kó.  
 I don't wash clothes | every day.

Ossukùlaang' émvwaátu ee?	Kissukùlaanga mmvwáatú   llumbu-yawòonso-kó.
òddyaáng' émbbizi	Kìddyangá mmbizi
Okweèndesaang' ekaálu (drive car)	Kikweèndesaanga kaálu
òssonekenaáng' énkkaand(a)	Kissonekaangá nkkáanda
Okwiizaang'okusikoól(a) (to school)	Kikwiizaanga kusikoóla
ònnwaang' ómalavú	Kinnwaangá malavú
ottwaàsaang' owáan'	Kittwaàsaanga waána
òssuumbaang' ómády'	Kissuumbaangá madyá
òllaambaang' ólúku	Killaambaangá lukú
Okkiyilaang' ése-dyaáku	Kikkiyilaanga sé-dyaáme

<sup>1</sup>. This is in fact the variant found before vowel commencing stems, with compensatory doubling of the stem vowel: z- + -áka (or -aká) ---> zaáka.

## Object nouns; more on compounds

As shown in 2/5, 3/1 and 3/5, a noun standing as object after a verb is normally in Variant 1 form for **affirmative** and Variant 2 for **negative** clauses.

'Every day' is expressed by a kind of compound in which the first component loses its high tones, and the compound begins a tone phrase. 1-lúmbu M 7/8 'day', wo-ónso M 'allness' ---> llúmbu yawóonso 'all days, every day', and when compounded, | llumbu-yawóonso.

11/4 Nkhùunku yayá / Section 4

**Pattern :** Ezaak' énthaangwa | oG---aang(a) o---

Sometimes | s/he [verb]s the [noun].

Nkhí á\_nthaangwa kaku----aangá?

It is what of time that s/he [verb]s [object concord.]

**Model :** Ezaak' énthaangwa | ottwaàsaang' owáan'-aándi.

Sometimes | he brings his children.

Nkhí ánthaangwa kakubátwaasaangá?

When is it that he brings them?

Ezaak' énthaangwa

- | ottwaàsaang' owáan'-aándi.
- okkiyìlaang' oákuundi-aándi.
- òwwukaáng' émmbeevo.
- òssadisaang' óaloóngi-aandi.
- okwiìzilaang' oábuunzi-aándi.  
(comes for his younger siblings)
- òvvaanaang' ómáko-maándi otukaú.  
(gives her in-laws gifts)
- òmmonaáng' éngudi-aándi.
- òssonekenaáng' émpaangi-aándi.  
(writes to his elder sister/brother/
- òssuumbilaang' ówáan'-aándi émvvwaátu.  
(buys clothes for his children)
- okutùtwasilaang' ékimbvumina.  
(brings milk for us)
- okùyyiindulaangá. (thinks of you sg)

Nkhí ánthaangwa

- kakubátwaasaangá?
- kakubákiyilaangá?
- kakubáwukaangá?
- kakubásadisaangá?
- kakubáyizilaangá?
- kakubávaanaang' ótukaú?
- kakúmmonaangá?
- kakúnssonekenaangá?  
cousin)
- kakubásuumbilaang'  
émvvwaátu?
- kakunútwaasilaang'  
ékimbvumina?
- kakúnjiindulaangá? (of me)

-G---aanga present tense, ctd; the relational extension

The question shows indicative, the answer indirect relative, of the present tense; remember that the Class 1/3rd sg subject prefix is ka- for indirect relative, as opposed to o- or zero for the indicative and direct relative.

The stems -sónekená, 'write to/for', -súumbilá 'buy for', -twáasilá 'bring to/for', and -láambilá 'cook for' in 11/2, contain an element known as the **relational extension**, which may appear as -il-, -el-, -in-, -en- and other forms, according to rules of vowel and consonant harmony (see 17/1).

11/5 Nkhùunku yatáanu / Section 5

Pattern : E--- | -ămmbote, | nuG---aanga--o ee?  
 The --- | is good, | do you --- it?  
 Vvě, | ketuG---aanga--o nkkutú-ko.  
 No, we don't --- it at all.

Model : Emmbizi | yàmmbote, | nùzzolaangá-yo ee?  
 The meat | is good, | do you like it?  
 Vvè, | ketùzzolaangá-yo nkkutú-ko.  
 No, | we don't like it at all.

Emmbizi   yàmmbote,   nùzzolaangá-yo ee?	Vvě,   ketùzzolaangá-yo nkkutú-ko.
Oluku   lwàmmbote,   nùddyaaangá-lo	ketùddyaaangá-lo
Ekimbvumina   kyă-	ketùnnwaangá-kyo
Emvvwaatú   myă-	ketùssumbaangá-myo
Ómankhondó   mă-	kenükkaangaangá-mo
Kună-vata   kwă-	ketukweëndaanga-ko (at home)
Emmbanza   yă-	nukkiyìlaanga-yo (city)
Ekikoongo   kyă-	nùvvovaangá-kyo
Enkhoombo   ză-	ketùvvovaangá-kyo (goats)
Owaangila   wă-	nùttweelaangá-zo (herd them)
	ketùttweelaangá-zo
	nùvvataangá-wo (sesame)
	ketùvvataangá-wo
	(grow it)

## -G---aanga tense with suffixed object concord; Classes 14,17

A class object concord suffixed to the present tense behaves like -ko (see 2/2); here it has no H (see 7/5).

The two new classes, 14 and 17, have the following sets of concords:

	<u>Class 14</u>	<u>Class 17</u>
Noun prefix before consonant	G-	ku-
vowel	wV-	kw-
stem augment	u-	ku-
Subject prefix: full/contracted	u-/w-	ku-/kw-
Object concord	-wo	-ko
Demonstratives	waáwu, woówo	kwaáku, koóko
Presentative	oówo	oóku
Possessive prefix	wa-	kwa-
Pronoun	waáu M	kwaáu M
Relative pronoun	uná	kuná

Demonstratives are shown with the pattern for 'isolate' (pronominal) occurrence, and for first component of a compound; as second component, tones will vary as usual, depending on the tone class of the noun.

Examples of Class 14: v-víimpi M 'health', wa-angíla 'sesame', wo-ónso 'allness, completeness', u-mm-baángu 'skill'. Many are abstracts.

Class 17 is a locative class, one of three (16-18), which will be more fully described in Lesson 23. Locative classes have prefixes and concords as do other noun classes, but the prefix is usually attached to a complete word e.g. (o)kú-vata 'to the village', (o)ku-mm-baánza 'to/at the city'. The concords carry the idea of location in themselves: kwa-nn-dá '(location) of farness' = 'a long way away', and the object concord -ko means 'there'.

Instead of the straightforward locative prefix, kuna- may be attached, in the same way as muna- in 10/1, making a compound: kuná-vata 'to the village'. As before, the noun will be in Variant 1 pattern. A compound of this kind has no further suppression of high tones when it functions as a subject, as in | kuná-vata | kwámmabote 'at home | it is good' (= 'it's nice at home').

#### 11/6 Nkhùunku yasáambanu / Section 6

Pattern : Vaav(à) oG---aang(a) o---, | oG---aang(a) e--- ee?

When you [verb 1] the [noun 1], | do you [verb 2] the [noun 2]?

Ingeta, | vaav(à) iG---aang(a) o---, | itèka G---(a) o---.

Of course, | when I [verb 1] the [noun 1], | I first [verb 2] the [noun 2].

Model : Vaav' òkkiyílaang(á) ómmbeevo, | òlloombaang(á) enssw(á) ee?

When | you visit the sick, | do you ask permission?

Ingeta, | vaav' ikkiyílaang' émmbeevo, | itèka llóombaang' énsswá.

Of course, | when I visit the sick, | I first ask permission.

Vaav' òkkiyílaang' émmbeevo, | òlloombaáng' 'énssw' ee?

Ingeta, | vaav' ikkiyílaang' ómmbeevo, | itèka llóombaang' énsswá.

Vaav' òvvútukaang' ókúvata, | òssongoaangá-dyo kwángudi-eéno (tell it to your mother)

ìvvútukaang' ókúvata, | itèka-dyó ssóongaangá kwángudi-aáme.

òddíikaang' ómwáana, | okùnssukulaangá-mph(e)

ìddíikaang' ómwáana, | itèka kúnssukulaangá.

òvvóvaangá kwámpfumu, | okkuùndaang' omakóonzo

(speak to the chief; clap ceremonially)

ìvvóvaangá kwámpfumu, | itèka kkuúndaang' omakóonzo.

òwwaánaanaanga yómmbut(a) amuúntu, | okùnkkayisaang'

(meet together with an elder, greet him)

iwwaánaanaanga yómmbut' amuúntu, | itèka kúnkkayisaangá.

Vaavà nùddyaaangá, | nùvvutulaang' ómátoondo kwaNdzáambi (return thanks to God)

vaavà túddyaaangá, | tutèka vvútul' ómátoondo kwaNdzáambi.

núttuungaáng' évata, | nùssoolaangá ffulú kyámmbot(e)

(build the village; choose a good place)

túttuungaáng' évata, | tutèka ssóoolaangá ffulú kyámmabote.

núllaambaang' ómadyóoko, | nütteetaangá-mo (cook the cassava; cut it up)

túllaambaang' ómadyóoko, | tutèka-dyó ttéetaangá.

núttuungaáng' éndzo, | nazzeèngaang' omabay(á) (build the house; cut poles)

túttuungaáng' éndzo, | tutèka zzeéngaang' omabayá.

-teka 'do first'; kwa- 'to, by'

-teka is another auxiliary, with the meaning 'do first, do before something else'. Behavior is as for -singa. kwa- prefixed to Variant 1 pattern expresses 'to' or 'by' a person. Non-persons have ku(na) for 'to' and mu(na) for 'by'.

## LESSON 12 / LOÒNGI DYAKÚUMÍ-YEZOOLE

12/1 Nkhùunku yánthete / Section 1

Pattern : O--- | --zòlele oG---a.  
 The --- | want/s to ---.  
 Avò | --zolele, | ---i/e/a kwaa--.  
 If | --- want/s, | let him etc. ---.

Model : Owaana | bazòlele óttaamba.  
 The children | want to play.  
 Avò | bazòlele, | bâtambi-kwaáu.  
 If | they want, | let them play.

Owaana   bazòlele óttaamba.	Avò   bazòlele,   bâtambi-kwaáu.
Ndžolele kweénda.	zolele,   wendä-kwaaku.
Onkkuundi-aăme   ozòlele okkotá.	zòlele,   kakotí-kwaandi.
Omwaan'-aăme   ozòlele óddyá.	zòlele,   kâdye-kwaándi.
Tuzolele okwiiz' ommbazí.	nuzolele,   nwizi-kweeno.
Eyinndende   yizòlele ónnw' okimbvumina. (young children)	yizòlele,   yinwe-kwaáu.
Onleek(e)-aăme   ozòlele óssoneká. (younger sibling of same sex)	zòlele,   kâsonekí-kwaandi.
Ndzolele mmokèna yaáku. (chat with you sg)	zolele,   leénda kúmmokesá. (you can 'make me converse')

## Hortative and imperative; the kwa- emphaser; strict class agreement

The hortative means 'let him ---' and consists of subject prefix + verb root + -e/-i. Monosyllabic stems such as -dyá have -e, longer stems have -i. Tones are as for the Variant 1 infinitive, e.g. kâsonekí 'let him write' ---> | kâsonekí, since the hortative is, like the indicative, phrase initial. This form very frequently has se- attached, e.g. sétadi-kwaáku 'now [let you] look' (2nd sg prefix zero); see 24/1,3 for further examples.

For 2nd person sg, the imperative (command) is used : weenda ---> | wendä-kwaaku 'go!' This also is phrase initial.

In the examples here, the hortative or imperative is compounded with the **kwa-** emphaser, which consists of **kwa-** prefixed to the appropriate possessive stem. The meaning is something like that of the American reflexive in 'Have yourself a good time', and has the effect of emphasizing ('Yes, of course, go ahead and ...'). The **kwa-** possessive behaves tonally as other compounded possessives, with low tone for TCII verbs and TCI verbs which already have two high tones, but adding a penultimate high with shorter TCI verbs: kakotí-kwaandi, kâsonekí-kwaandi, but kâdye-kwaándi. This compound obeys the 'four syllable rule', which contracts long vowels in the first component when the total stem length is four or more syllables, hence bâtambi-kwaáu, wendä-kwaaku, nwizi-kweeno. (Remember -andi serves for all classes except 2, see 8/3.)

In the final example, the speaker has chosen to use a different form, the auxiliary -leénda 'be able, can, may' in the present form (zero subject prefix for 2nd person), meaning 'you may (chat with me, lit. make me chat)'.

Note that both 2nd sg and 3rd sg have zero subject prefix here, but are still tonally distinct: | zolele 'you want', | zòlele 's/he wants'. The rise at

the end of the phrases where -zolele has no high tone does not represent a true high tone, but signals a non-final pause.

The noun **eyinnende** 'children, youngsters' is in Class 8, sg. **ekinnende**, Class 7. The subject prefix **yi-** here shows the strict class agreement, and this is the usual pattern for any agreement of a word directly adjacent to the noun; compare the 'notional agreement' with the 'personal' classes 1 and 2 in 8/2.

## 12/2 Nkhùunku yazóole / Section 2

Pattern : **Winà ye--- ee? Īngeta, | njinà ye---**.  
Are you with ---? Yes indeed, | I am with ---.

Model : **Winà yéntaangw(a) áfwaan(a) ee?**  
Are you with time which has become enough? (enough time?)  
**Īngeta, | njinà yéntaangw' áfwaana.**  
Certainly | I have enough time.

<b>Winà yéntaangw' áfwaan' ee?</b>	<b>Īngeta,   njinà yéntaangw' áfwaana.</b>
<b>yémboongo záfwaan'</b>	<b>yémboongo záfwaana.</b>
<b>yómvwaaatu</b>	
<b>yóttweelezi</b> (domestic animals)	
<b>yomávy(a)</b> (cultivated fields)	<b>yomávy.</b>
<b>yéndzo ámmbot(e)</b>	<b>yéndzo ámmbote.</b>
<b>yemmbidíki</b> (bricks)	
<b>yomatóolo</b> (corrugated iron)	
<b>yentsoónso</b> (nails)	

### 'Have' ctd; 'adjectival' verbs

-iná ye- 'be with' expressing 'have' was introduced in 10/4; here the form is affirmative, and the 'possession' is not stabilized in a 'clefted' sentence as before, since the emphasis is more on the fact of possession than the item possessed: 'Yes, I do have some'.

-fwáaná means 'become sufficient'; here the past tense (see 20/3-5), direct relative, literally 'which has become sufficient', means 'enough'. **yéntaangw' áfwaana** is from (é)nthaangwa yáfwaana, the subject prefix showing the same variation as the possessive prefix (see 10/4 for this too).

## 12/3 Nkhùunku yataáatu / Section 3

Pattern : **Winà ye--- ee? Vvě, | kinà ye----ko.**  
Are you with ---? No, | I am not with ---.

Model : **Winà yéntaangw' áfwaan' ee?**  
Have you enough time?  
**Vvě, | kinà yéntaangw' áfwaana-kó.**  
No, | I haven't enough time.

12/3 ctd

Winà yéñthaangw' áfwaan' ee?	Vvě,   kinà yéñthaangw' áfwaana-kó.
yémboongo záfwaan'	yómboongo záfwaana-kó.
yómvvwaatú	yómvvwaatú-ko.
yowáan(a)	yowáana-kó.
yóttweelezi	yóttweelezi-kó.
yomávy(a)	yomávy-a-kó.
yéndzo ámmbot(e)	yéndzo ámmbote-kó.
yemmbidíki	yemmbidíki-ko.
yomatóolo	yomatóolo-kó.
yentsoónso	yentsoónso-kó.

This section reviews several points, old and new. For behavior of -ko see 2/2; for ye-/yo- see 7/3 and 10/4. ye- and yo- are completely interchangeable, and you may use either in the answers. The speaker has sometimes varied as between question and answer.

12/4 Nkhùunku yayá / Section 4

Pattern : Nwinàanga ye--- ?      Íngeta, | twinàanga ye---.  
 Are you pl with ---?      Yes indeed, | we are with ---.

Model : Nwinàanga yokkúunda yáfwaan(a) ee?  
 Do you have enough chairs?  
 Íngeta, | twinàanga yokkúunda yáfwaana.  
 Yes indeed, | we have enough chairs.

Nwinàanga yokkúunda yáfwaan' ee?      Íngeta, | twinàanga yokkúunda yáfwaana.  
 yomatóolo mafwaana.  
 yowáan' ayiingi  
 yentsoónso záfwaana.  
 yóttweelezi yayiingi  
 yómvvwaatú myáfwaan(a)

-iná with -anga 'continuative' suffix

This gives the notion of duration of possession over a long time: 'we always/generally have...'

12/5 Nkhùunku yatáanu / Section 5

Pattern : Kinà ye----ko.  
 I am not with ---.  
 Waqwú-vo | kwinà ye----ko, | nkhí osinga vváanga?  
 Now that | you are not with ---, | what is it that you are going to do?

Model : Kinà yéñthaangw' áfwaana-kó.  
 I haven't enough time.  
 Waqwú-vo | kwinà yéñthaangw' áfwaana-kó, | nkhí osinga vváanga?  
 Since | you haven't time enough, | what are you going to do?

12/5 ctd

Variation : Ketwinà 'we have not';  
 answer kenwinà 'you pl have not', | nkhī nusíngá vváanga?

Kinà yéntshaangw' áfwaana-kó. yémboongo záfwaana-kó. yómvvwaatú-ko. Ketwinà yomatóolo-kó. yentsoónso zayíngi-kó. yokkúunda yáfwaana-kó.	Waawū-vo   kwinà yéntshaangw' áfwaana-kó,   nkhī osíngá vváanga? kwinà yémboongo záfwaana-kó, yómvvwaatú-ko, kenwinà yomatóolo-kó,   nkhī nusíngá vváanga?
--	---

#### Waawū-vo 'since'; -vó as a suffix

Waawū is the 'this' demonstrative of Class 14 (see 11/4). When not in agreement with a noun, it carries the meaning 'now' or 'like this', hence (e)waawū-vo 'now that' = 'since, because'. Here -vó is suffixed, and in this case the H is moved to the preceding syllable. There is no IV, but the pattern is that of Variant 1. It is phrase initial, and hence has (first and only) H: | waawū-vo; the following verb is indicative.

#### TEST FOR LESSONS 9-12 (key on p.143)

- A. Give the perfect stem of the following (e.g. -váyiká ---> -vayikidi):  
 -vútuká, -láamba, -kotá, -sála, -vóva, -dyá, -izá, -kósoká, -váanga,  
 -lwaáka, -léeká, -móna.
- B. Give the infinitive stem of the following (e.g. -kosokele ---> -kósoká):  
 -suumbidi, -widi, -teenge, -vyookele, -soongele, -tadidi, -diikidi,  
 -longókele, -éle, -weéne, -sevéle, -sikamene.
- C. Translate from Kongo:

  1. Owaana | badlidi kalá.
  2. Kizéeye-kó kana | nkhī ánthaangwa besíngá vváyiká.
  3. Njaantikidi kalá.
  4. Ommbut' amuňtu | nkhī kasevéle?
  5. Nthoondele beèni muna-tukaú tuná umphéene.
  6. Emvvwaatú miná mbvweete | myámmbi.
  7. Ekyookyo-ssalu, | tusíngá-kyó vváanga, | vaavá tulweéke kuná-vata.
  8. Kedyáambú-ko, | omono | mmbóngongo zayíngi njiná zaáu.
  9. Sèkkolo nthuukiidi kal' ókubálalandá.
  10. Eyyunga-kyaäki, | kyàmmbote kiná.
  11. Nkkùumbu myayíngi tukweéndaang' okumakazziinu.
  12. Ezak' énthaangwa | tukubávaanaang' ótukaú.
  13. Kiddyaánga mmbízi | llumbu-yawòonso-kó.
  14. Engudi-äändi | nkhī ánthaangwa kakúnssuumbilaáng' émvvwaatú?
  15. Vaavá túvvovaangá kwámpfumu, | tutèka kkuúndaang' omakónzo.
  16. Avõ | zölele, | kákosokí-kwaandi.
  17. Njinà yematóolo mayíngi.

18. Twinàanga yentsoónso záfwaan' ee?  
19. Waawù-vo | ketwinà yokkúunda záfwaana-kó, | nkhì tusíngaa vváanga?  
20. Kužòlele kweénda-ko ee? Eèlo, | kizòlele kweénda-ko.

D. Translate into Kongo :

## LESSON 13 / LOÒNGI DYÁKUUMÍ-YETATU

13/1 Nkhùunku yánthete / Section 1

Pattern : --- kená -aáu ee?                    Eëlo, | --- kená -aáu.  
 Is it --- that s/he has it?                    Yes, | it is --- that s/he has it.

Model : Nllùunzu ánttu kená waáu ee?  
 Is it a pain of the head that she has it?  
 (Has she got a head-ache?)  
 Eëlo, | nllùunzu ánttu kená waáu.  
 Yes, | she has a head-ache.

Nllùunzu ánttu kená waáu ee?	Eëlo,   nllùunzu ánttu kená waáu.
Fùkutila kená dyaáu (a cold)	fùkutila
Baáu                        dyaáu (fever)	
Mphutà                   zaáu (sores)	
Mffusùkw(a) ánttima      waáu (nausea)	

Variation: Q. winá have you?                    A. njiná that I have

Nyyàmu álaka winá waáu (sore throat)	nyyàmu álaka njiná waáu.
Nssèta                       myaáu (intestinal worms)	
Mabiìbi                       maáu (feelings of faintness)	
Ssësye                       kyaáu (measles)	
Mvvâyikú avvumú            waáu (diarrhoea, lit. coming out of the stomach)	
Nllùunzu avvumú            waáu (stomach-ache)	

## Illness and pain

The pattern follows that of 10/4, expressing possession with stable (predicative) noun, indirect relative of -iná, and pronoun of the class of the 'possession'. Mffusùkw(a) ánttima is literally 'boiling up of the heart', and nyyàmu is from -yáma 'hurt, sting, smart, intr'.

13/2 Nkhùunku yazóole / Section 2

Pattern : 0--- | --- kená -aáu ee?  
 The --- | is it --- that s/he has it?  
 Õowóo, | naångá | kená ye----ko.  
 Oh no, | perhaps | s/he is not with ---.

Model : Omwáana | baáu kená dyaáu ee?  
 Has the child | got a fever?  
 Õowóo, | naångá | kená yebaáu-ko.  
 Oh no, | perhaps s/he hasn't got a fever.  
 (I don't really think s/he has a fever.)

13/2 ctd

Omwaana   baàu kená dyaáu ee?	đowóo,   naängá   kená yebaáu-ko.
Onkkeentő   mabiíbi kená maáu	yomabiíbi-ko.
Önsseedyá (baby)   nssèta kená myaáu	yónsseta-kó.
Enndúumba (girl)   mffusúkw' ánttima kená waáu	yemffusúkw' ánttima-kó.
Etoko (boy)   nllùunzu avvumú kená waáu	yónlluunzu avvumú-ko.
Ongeye   fükutila winá dyaáu	kiná yófukutila-kó.
mphutá winá zaáu	yomphutá-ko.

đowóo 'no'; notional agreement

The interjection | đowóo does not show bridging, although it is not a question word. Interjections sometimes have unusual behavior.

The nouns onsseedyá, enndúumba and etokó are respectively in Classes 3/4, 5/6 and 9/10. Here they have notional agreement, i.e., agreement with Class 1 (which contains persons only).

13/3 Nkhùunku yattáatu / Section 3

Pattern : O--- | nkkw(à) a---, | kewaáu-ko ee?

The ---, | it is a possessor of --- that s/he is, | is it not so?

Eělo, | nkkw(à) a---.

Yes, | /she is a possessor of ---.

Model : Onkkuundi-aäku | nkkw' àzzola, | kewaáu-ko ee?

Your friend, | it is possessor of love that she is, | isn't she?  
(she's affectionate)

Eělo, | nkkw' àzzola.

Yes, | she's affectionate.

Onkkuundi-aäku | nkkw' àzzola, | kewaáu-ko ee?

Eělo, | nkkw' àzzola.

Önlieeke-aäku | nkkw' àkyéese (joy)

nkkw' àkyéese.

Emphaangi-aäku | nkkw' àluyangálalu (happiness)

Ömbbuunzi-aäku | nkkw' àntháantu (sadness)

Empfumu-ävata | nkkw' àngaángu (wisdom)

Ömwaana-ndyoöyu | nkkw' àvvumi (this child; respectfulness)

Engüdi-aäku | nkkw' ànttim(a) ámmbote (heart of goodness = kindness)

Ömuuntu-ndyooyo | nkkw' ànttim' ámmbi (heart of badness = malice)

nkkwá 'possessor'

Adjectival concepts applied to a person are often expressed by nk-kwá M 1/2 (pl a-kwá) 'possessor', with possessive prefix + the name of a quality. Since the Class 1 possessive prefix in this context is a-, there is elision of the final -á of nkkwá. The high tone is transferred to the possessive prefix if possible (nkkw' àluyangálalu 'possessor of happiness, a happy person'), but if the prefix itself has high tone, there is nowhere for the high tone of the elided vowel to go; there is as it were a bridge within the one vowel, and no further bridging: nkkwá + ánttima + ámmbote ---> nkkw' ànttim' ámmbote 'possessor of a heart of goodness'. The nkkwá is stabilized in this section.

13/4 Nkhùunku yayá / Section 4

Pattern : Yaandi | nkkw(à) a--- ee?  
 S/he | is s/he possessor of --- ?  
 Ìngeta, | yaandi | nkkw' a---, | kemumono-ko.  
 Yes indeed, | s/he | is possessor of ---, | not me.

Model : Yaandi | nkkw' àzzayí beéni ee?  
 Is he | very knowledgeable (possessor of knowledge very)?  
 Ìngeta, | yaandi | nkkw' àzzayí beéni, | kemumono-ko.  
 Yes indeed, he | is far more knowledgeable | than I.  
 (is possessor of knowledge very, not me)

Yaandi | nkkw' àzzayí beéni ee? Ìngeta, | yaandi | nkkw' àzzayí beéni, |  
 nkkw' àngaángu [kemumono-ko.  
 nkkw' àndzayílu (knowledge)  
 àlaú dyámmbot(e) (good luck)  
 àuzow(á) (stupidity)  
 àñttel(a) anndá (tall stature)  
 àñttel(a) ánhufi (short stature)  
 nkkw' àngaángu zayíngi  
 àndzayílu zasíkila  
 (correct knowledge)  
 àlaú dyámmbote  
 àuzowá kíkilu (indeed)

## Comparison; abstract nouns

There are no comparative or superlative forms as in English. Comparison is expressed by the phrase | kemu---ko, literally 'not in ---', hence 'without ---, not ---' which in this context means '(more) than'. mu- is attached to the Variant 1 pattern, and the structure is phrase initial, with first high tone suppressed.

Kongo has a large number of abstract derivatives, with finer shades of meaning than English is capable of expressing (in single words, at least). zzayí 14 is 'knowledgeableness', while ndzayílu 10 is 'way of knowing.' uzowá 14 is 'stupidity' as an abstract concept, while kizowá is 'stupid way of behaving'.

13/5 Nkhùunku yatáanu / Section 5

Pattern : Náni osuundidi o--- vakáti-kweéno?  
 Who is it who has surpassed [in] ---ness between you pl?  
 Yaandi | untsùundidi o---.  
 S/he | has surpassed me [in] ---ness/being ---.

Model : Náni osuundidi ólla vakáti-kweéno?  
 Who is the taller/tallest among you?  
 Yaandi | untsùundidi ólla.  
 S/he | has surpassed me [in] being tall.

13/5 ctd

Nǎni osuundidi ólla vakáti-kweéno? Yaandi | untsùundidi ólla.

ozzayí

engaángu

éndzayilú

ónttela (stature, height)

evvoóngga (be large, fat)

ókkeevá (be small)

**Comparison ctd; direct relative of perfect;**  
**3rd sg subject prefixes; vakáti 'among'**

Another way of expressing **comparison** is by means of the present perfect of -súunda 'surpass, conquer', followed by the noun denoting the quality. In Kongo there is no essential difference between the comparative and superlative.

The present perfect direct relative has the same tones as the indirect relative; see also 9/5.

The 3rd sg/Class 1 subject prefixes have different forms for the present perfect with and without object infix. These are identical to those of the 2nd sg, namely o- or zero for indicative without object concord infix, and u-with infix: osùundidi 'he has surpassed', untsùundidi 'he has surpassed me.'

va-káti 'between, among' is a locative, in Class 16 (see 14/3, 15/3); however, it takes agreements of Class 17 (see 11/5), here the possessive prefix kwa-; vakáti-kweéno 'at/on the midst of you, between/among you.'

#### 13/6 Nkhùunku yasáambanu / Section 6

Pattern : Nǎni osuundidi o--- vakáti-kweéno?

Who has surpassed [in] ---ness/ing?

Mono | inssùundidi ó---

Me | I have surpassed him [in] ---ness/ing.

Model : Nǎni osuundidi ólla vakáti-kweéno?

Who is the taller/tallest of you?

Mono | inssùundidi ólla.

I | am taller than he (I have surpassed him being tall).

Nǎni osuundidi ólla vakáti-kweéno? Mono | inssùundidi ólla.

ónttela

evvoóngga

ókkeevá

ekímmbuta (age = who is the elder/eldest?)

**Comparison ctd; 1st sg subject prefixes; dropping the IV**

The structure and questions are as before, but the rôles are reversed; the speaker is the taller, older, etc.

The 1st person singular subject prefixes for the present perfect vary according to whether or not there is an object concord infix after it: NA- is used when there is no infix, and i- when there is: nt-suundidi 'I have surpassed' but i-ns-sùundidi 'I have surpassed him'.

Nouns and pronouns as subject or topic may appear without IV in the speech of first language Kongo speakers, but it is unwise for foreigners to do this, as it gives an impression of brusqueness, mphóva zandzatúna 'snapping speech'.

### LESSON 14 / LOÖNGI DYÁKUUMÍ-YEYA

#### 14/1 Nkhùunku yánthete / Section 1

Pattern : Nǎni ofwete ---a e---?  
 Who is it who should --- the --- ?  
 E--- | --singa ---wa kwayéeto.  
 The --- | will be ---ed by us.

Model : Nǎni ofwete ssukúl(a) émvvwaatú?  
 Who ought to wash the clothes?  
 Emvvwaatú | misinga ssukúlwa kwayéeto.  
 The clothes | will be washed by us.

Nǎni osinga ssukúl' émvvwaatú? Emvvwaatú | misinga ssukúlwa kwayéeto.  
 ttyáám' énkhuni? Ónkhuni | zisinga ttyáamwá (be fetched)

(fetch the firewood)	
tték' omáaza?	Omaaza   masinga ttékwa (be drawn)
(draw the water)	
vvyéengés' éndzo?	Ondzo   yisinga vvyéengeswá (be decorated)
(decorate the house)	
yyal' óméeza?	Omeeza   masinga yyalwá (be spread)
(lay, lit. spread, the table)	
ttwáadis' ólúkutakánu?	Olkutakánu   lusinga ttwáadiswá
(lead/chair the meeting)	(be chaired/led)
ssúumb' omavutá?	Omavuta   masinga ssúumbwa (be bought)
(buy the sweet potatoes)	
ssaáns' omwáana?	Omwaan'   osinga ssaánswa (be looked after)
(look after the child)	

#### The passive extension

The element -w- inserted after the root gives a passive meaning: -sukúla 'wash', -sukúlwa 'be washed'. This is a verbal (or radical) extension. -véwa 'be given', serves as passive of -váaná 'give', but is derived from older -vá, now only used in proverbs and cf. derivatives such as mv-vé M 1/2 'giver'.

kwa- is discussed in 11/6. me-éza M 6 is from Portuguese mesa; it is one of a small number of Class 6 nouns having me- rather than ma- as prefix.

14/2 Nkhùunku yazóole / Section 2

Pattern : 0--- | --sìnga ---wa kwa---, | kewaău-ko ee?  
 The --- | will be ---ed | by ---, | is it not so?  
 Eělo, | ---, | i--sìnga--o ---a.  
 Yes, | it is ---, | it is he(etc.) who will --- them.

Model : Omvvwaatū | misìnga ssukúlwa kwaákeentó, | kewaău-ko ee?  
 The clothes | will be washed by the women, | won't they?  
 Eělo, | akèento | ibesìnga-myó ssukúla.  
 Yes, | it is the women, | they are the ones who will wash them.

N.B: 5 and 7 are variations; penultimate has infix object concord. See notes.

Omvvwaatū | misìnga ssukúlwa kwaákeentó, | kewaău-ko ee?  
 Eělo, | akèento | ibesìnga-myó ssukúla.  
 Omaloongi | masìnga vvéwa kwaámmbuta, | ámmbuta, | ibesìnga-myó vváaná.  
 (lessons, given by elders)  
 Omaaza | masìnga ttékwa kwaaleéke, | aleéke | ibesìnga-mó ttéka.  
 Enkuunga | misìnga yyimbílwa kwamatokó yonndúumba |  
 (songs, sung by boys and girls) | matokó yonndúumba | ibesìnga-myó yyimbíla.  
 Essaambu | kisìnga ffilwa kwangaáng(a)-aNdzaambi,  
 (prayer, led by the minister, lit. doctor-of-God)  
 engaang'-aNdzaambi | isìnga-kyó ffila.  
 Omasumu | masìnga llolókwa kwandzáambi wáse-dyeéto,  
 (sins, forgiven by God our father) Ndzaambi wáse-dyeéto | isìnga-mó llolóka.  
 Owaan' | asìnga ssaánswa kwangéye | mòno ikubásaansá  
 (the children, be looked after) (it is I who will...)  
 Omavuta | masìnga ssúumbwa kwanlluúndi aaleéke,  
 (one in charge of young folk)  
 | nlluúndi aaleéke | isìnga-mó ssúumba.

i- stabilized relatives; double predicates;  
 Classes 1 & 2 subject prefix variation; appositional phrases

Prefixing i- to a relative verb converts it to a predicate, meaning e.g. 'it is he who, he is the one who': | ... besìnga ssukúla 'they who will wash' ---> | ibesìnga ssukúla 'it is they who will wash, they're the ones who will wash'. Being now equivalent to an indicative verb, it will be phrase initial.

The double predicate -- two main clauses, as 'it is women, it is they who' -- is quite common. The speaker has departed from this in three cases: in the fifth and sixth examples, engaang'-aNdzaambi and (e)Ndzaambi are straightforward subjects, Variant 1 with suppression of first high tone, and in the seventh, | mòno ikubásaansá 'it is I who will look after them' is a misreading for | mòno | iikubásaansá 'it is me | it is I who will look after them'. The tense here is another future form, dealt with in 20/1 and 20/7.

The 3rd person subject prefixes, Classes 1 and 2, have several variants, as already shown (see e.g. 6/1). The 3rd sg/Class 1 direct relative form used with i- is zero: i-Ø-sìnga-kyó ffila 'it is he who will lead it'; and in the seventh example, the stimulus has the variant a- for 3rd pl/Class 2: a-sìnga ssaánswa 'they will be looked after'.

Appositional phrases relating to persons often have the possessive prefix: Ndzaámbi wá-se-dyeéto 'it/he is God of our father'(nd-zaámbi M 'god'), Yíiso wa-mwáan' aNdzaambi 'Jesus of the son of God'.

The possessive phrase ngaáng'-aNdzaambi 'minister, lit. doctor of God' is a compound of the same kind as the possessives described in 8/3 (and nndezí-mwaana in 3/2); -Ndzaambi has no high tones, because ngaángga is from a tone class having only one high tone, on the second stem syllable (like TCII verbs).

#### 14/3 Nkhùunku yatáatu / Section 3

Pattern : Awéyi,   ndenda ---(a) ee?	Eělo,   ---a vana-váau.
How is it,   could I ---?	Yes,   [imperative]   at once.
Model : Awéyi,   ndenda kwiž' ee?	Eělo,   wiiza vana-váau.
I say,   could I come now?	Yes,   come at once.
Awéyi,   ndenda kwiž' ee? kkùbik' óméez(a) (prepare the table)	Eělo,   wiiza vana-váau. kubika
ndendă ddy'	dya
ndenda lléék'	leeka
ssiýmb' (touch, begin, hold)	siimba
yyùvúl' (ask question)	yuvula
vvivíl'	vivila
ttèlám' (stand up)	telama
ffiímp'	fiimpa
ssamún' (explain, describe)	samuna

#### Imperative singular; -lenda; vana-váau

The imperative singular, for verbs beginning with a consonant, consists of the verb stem (ending in -a), with no H for either TC: | leeka 'sleep!' and | samuna 'explain!' The two vowel commencing stems add the subject prefix, 2nd sg, which before a vowel is w-, and causes doubling of the vowel: | wiiza 'come!' and | weenda 'go!' The imperative is phrase initial. (There is also a short form nda 'go', see 24/1.)

ndenda 'I could' is from the auxiliary -lenda 'might, could, would' -- it is a contracted form of -leénda 'be able'; notice the 1st sg subject prefix here is a nasal (\*nl ---> nd in Kongo).

vana-váau is literally 'on there' = 'on the spot, immediately, at once'; both elements are in Class 16, a locative class meaning 'on' or 'at'. The first element is a demonstrative, like muna-; the second element is the Variant 1 of the pronoun, vaáu M, which follows the pattern of other class pronouns (see 10/5). Locatives are dealt with in detail later.

14/4 Nkhùunku yayá / Section 4

Pattern : Awéyi, | ndenda --- (a) ee?  
 How is it, | could I ---?  
 Õowóo, | ku---i-ko, | kadi | kavenà yéntaangw(a) áfwaana-kó.  
 Oh no, | don't ---, | because | there has no time [which is] enough.

Model : Awéyi, | ndenda kwiž' ee?  
 Well, | may I come?  
 Õowóo, | kwiizi-kó, | kadi | kavenà yéntaangw' áfwaana-kó.  
 Oh no, | don't come, | because | there isn't enough time.

Awéyi, | ndenda kwiž' ee? Õowóo, | kwiizi-kó, | kadi | kavenà  
 yéntaangw' áfwaana-kó.

kkùbik' óméez(a)	kukùbiki-kó,
ndendă ddy'	kudyè-ko
ndenda llèék'	kulèeki-kó,
ssiimb'	kusiimbi-kó,

Variation: Vvě, | ku---i-ko, | kedyàmfetu nkkutú-ko.  
 No, | don't ---, | it isn't at all necessary.

Awéyi, | ndenda yyùvúl' ee? Vvě, | kuyùvudi-kó, | kedyàmfetu nkkutú-ko.  
 vvivíl' kuvividí-kó,  
 ttèlám' kutèlamí-kó,  
 ffiimp' kufiimpi-kó,  
 ssamún' kusàmuni-kó,

#### Imperative negative (singular); 'there is not'

For the imperative negative (sg), prefix ku- (<ka-u-), and suffix -i to the root (-e for monosyllabics like -dyá); -ko is suffixed. \*li ---> di, so kuyùvudi-kó 'don't ask questions' <-yùvulá. Vowel commencing roots show ku-V ---> kwVV, thus kwiizi-kó. In both TCs the first stem vowel has H, and so does -ko, save in monosyllabics. (HH is not allowed, except as a result of elision and transfer or shift.)

kavenà ye-...-ko 'there has not' = 'there is not', has subject prefix of the locative Class 16.

14/5 Nkhùunku yatáanu / Section 5

Pattern : Ndenda ---(a) o--- ee?  
 Could I --- the --- ?  
 Ìngeta, | ---(à) o---; | dyoodyo | Ìndzolele.  
 yes indeed, | --- the ---, | that | is what I want.

Model : Ndenda kweènd' okúzaandu ee?  
 Could I go to the market?  
 Ìngeta, | weend' okúzaandu; | dyoodyo | Ìndzolele.  
 Of course, | go to the market; | that | is what I want.

14/5 ctd

Ndenda kweènd' okúzaandu ee? ĩngeta,   weend' okúzaandu;   dyoodyo   ïndzolele.	
ttuùt' olúku (pound the cassava meal)	tuut' olúku;
sseès' onkhoóvi (shred the cabbage)	sees' onkhoóvi;
ssyeèt' onssiíng(a) (twist the string)	syeet' onssiínga;
ssòm' émmbizi (spit the meat)	som' émmbizi;

Variation : Eělo, | ... | avጀ | dyoodyo | izolele óvvaanga.

Yes, | ... | if | that | is what you want to do.

Ndenda llàamb' omády(a) ee?	Eělo,   laamb' omády,   avጀ   dyoodyo   izolele óvvaanga.
vvuùngil' embvum(á) (water the flowers)	vuungil' embvumá,
kkòomb' éyyaanjal(a) (sweep the yeard)	koomb' éyyaanzala,
vvùunzún' ésson(o) (erase the writing)	vuunzún' ésson(o),
nnat' èkkúund(a) (carry the chair)	nat' ekkúunda,

**Imperative with following object; stabilized indirect relative**

Since the imperative has no H, the first H of the following noun will take peak pitch (and be bridged, if another H follows).

The indirect relative, like the direct relative, may be stabilized with i-: ïndzolele 'it is what I want'. The i- takes high tone for forms which have none of their own, and of course, the stabilization makes it phrase initial.

**14/6 Nkhùunku yasáambanu / Section 6**

Pattern : Ndenda ---a o--- ee? Vvጀ, | ku---i ---ko, | ---ilu kalá.  
May I --- the --- ? No, | don't --- any ---, | it's been ---ed  
already.

Model : Ndenda ttuùt' olúku ee?  
May I pound the cassava meal?  
Vvጀ, | kutùuti lukú-ko, | lutuùtilu kalá.  
No, | don't pound any meal, | it's been pounded already.

Ndenda ttuùt' olúku ee?	Vvጀ,   kutùuti lukú-ko,   lutuùtilu kalá.
sseès' onkhoóvi	kusèesi nkhoóvi-ko,   yiseèsele kalá.
ssyeèt' onssiíng(a)	kusyèeti nssiínga-ko,   usyeètelo
ssòm' émmbizi	kusòmi mmbizi-kó,   isòmeno
llàamb' omády(a)	kulàambi madyá-ko,   malàambilu
vvuùngil' embvum(á)	kuvùungudi mbvumá-ko,   zivuùngilu
kkòomb' éyyaanjal(a)	kukòombi yyáanzala-kó,   kikòombelo
vvùunzún' ésson(o)	kuvùunzuni ssóno-kó,   kivùunzwiinu
nnat' èkkúund(a) (chairs)	kunàti kkúunda-kó,   yineèto

**Negative imperative + object noun; perfect suffix ctd:  
vowel and consonant harmony , and the passive**

After the negative imperative, the object noun is, as usual in negative clauses, in Variant 2 form, whereas the questions, in the affirmative, show Variant 1: olúku but lukú.

The passive perfect is a combination of the perfect suffix and the passive extension. Unlike other extensions we shall meet, the passive has the peculiarity of coming after the perfect suffix, where it replaces the final -i or -e, and takes the form -u (for roots with a,i,u) or -o (for roots with e,o): -vóva 'speak', perfect -vovéle 'have spoken', passive perfect -vovelo 'have been spoken'; -láamba 'cook', -laambidi 'have cooked', -laambilu 'have been cooked'. Note that the change from l ---> d caused by final -i is reversed in the passive. -vúunzuná 'erase' has perfect -vuunzwiini 'have erased', passive vuunzwiinu 'have been erased'. For -natá 'carry', which has a special perfect form -neéte (see 10/2), the passive perfect is -neéto 'have been carried', i.e., you work from the vowel of the perfect, not the infinitive vowel (likewise -váaná 'give', -veene 'have given', -veeno 'have been given').

The vowel harmony system of the perfect suffix was explained in Lesson 9. There is also a consonant harmony system. Verb roots which contain a single nasal (m or n, NOT nasal clusters such as mb and ng), have -n- instead of -l- in the perfect: -sóneká 'write', -sonekene 'have written'; -lundúmuka 'run', -lundúmukini 'have run'. Change -i to -u and -e to -o for the passive.

There are some exceptions to the vowel harmony: verbs ending in -ama have perfect suffix -ene: -fináma 'approach', -finámene 'have approached', and those ending in -ana replace this by -eene: -vilákana 'forget', -vilákeene 'have forgotten', -vilákeeno 'have been forgotten'.

If the verb root ends in il, el, in, or en the perfect suffix combines with it to form iidi, eele, iini, or eene: -vuúngila 'water', -vuúngiidi 'have watered', -vuúngiilu 'have been watered'; -sónekená 'write to', -sonekeene 'have written to'. Verb roots ending in ul, ol, un, or on similarly combine with the perfect suffix to form wiidi, weeple, wiini, weene: -vúunzuná 'erase', -vuunzwiini 'have erased', hence -vuunzwiinu 'have been erased'.

## LESSON 15 / LOONGI DYAKUUMI-YETAANU

15/1 Nkhùunku yánthete / Section 1

Pattern : Yambula | twanu---a. Eělo, | nutu---i.  
 Allow | (that) we may --- you pl. Yes, | --- us.

Model : Yambula | twanukayíla. Eělo, | nutukàyidi.  
 Let | us share with you. Yes, | (do) share with us.

Yambula   twanukayíla.	Eělo,   nutukàyidi.
twanusaánsa.	nutusáansi.
twanutàambulá. (receive)	nututàambudi.
twanusàdisá.	nutusàdisi.
twanuvèvolá. (relieve [of burden])	nutuvèvodi.
twanulðomba. (request, ask)	nutulðombi.
twanukaámba. (inform, show)	nutukäambi.
twanuvivílā.	nutuvívidi.
twanufíla. (lead)	nutufídi.
twanulaánda.	nutuláandi.

## Imperative, ctd: plural; with object infix

The plural of the imperative is obtained by prefixing nu- : nuvivila! 'listen!' With an object concord infix, however, the final vowel is -i, and there is high tone on the first stem vowel, for both TCs. Where roots end in l, there is the usual change from \*li ---> di: nutuvívidi.

The questions show the subjunctive; with yambula 'allow', vó is not obligatory, though it is sometimes used.

15/2 Nkhùunku yazóole / Section 2

Pattern : Mpfwete ---(a) e--- ee? Íngeta, | ---a--o -awóonsono.  
 Should I --- the ---? Certainly, | --- it/them of allness.

Model : Mpfwete ssiimb(a) entsoónso ee? Íngeta, | siimba-zò záwóonsono.  
 Am I to take (hold) the nails? Certainly, | take them all.

Mpfwete ssiimb' entsoónso ee?	Íngeta,   siimba-zò záwóonsono.
nnat' òmáaz(a)	natà-mo mawóonsono.
ssàl' éssalu-yaáyi (do these jobs)	sala-yò ya-
ssukùl' émvvwaatú-myáami	sukula-myò mya-
kkes' òmínts(e) (cut down cane)	kesà-myo mya-
ttàang' otusaánsu (read the stories)	taanga-tò twa-
ddy'òlúku	dya-lò lwa-
llongòk' eloóngi (learn the lesson)	longokà-dyo dya-
nnw' èkímbvumina	nwa-kyò kya-
bbùund' owaángila (thresh the sesame)	buunda-wò wa-

**Imperative ctd: with suffixed object concord; 'all'**

When the imperative has suffixed object concord, there is high tone on the suffix after TC verbs which have only one high tone in the infinitive stem (like -dyá, -sála, -láamba), and elsewhere, on the final verb vowel. Thus laamba-mò 'cook it', but siimbà-zo 'take them'.

The notion of 'all' or 'whole' is expressed by either of the nouns wo-ónso M or wo-ónsono M, 'wholeness', both in Class 14, with possessive prefix: entsoónso zawóonso(no) 'all the nails', omádyá mawóonso(no) 'all the food'.

15/3 Nkhùunku yataáatu / Section 3

Pattern : Ndenda ---(a) omu/ova--- ee?

May I --- in/at the --- ?

Eělo, | ---a-mo/vo, | waawú-vo | idyoǒdyo zolele.

Yes, | ---in there/on there, | since that | it is what you want.

Model : Ndenda kkot' òmündzo ee?

May I go into the house?

Eělo, | kotă-mo, | waawú-vo | idyoǒdyo zolele.

Yes, | go in, | since | that is you want.

Ndenda kkot' òmündzo ee? Eělo, | kotă-mo, | waawú-vo | idyoǒdyo zolele.

kkotă muna-sikoól(a)

kkòsok' óvaffulú-kyaki (on this place) kosokă-vo,

kkòsoká vaná-nthaandu (on top, higher)

**Locative classes, ctd**

Locative classes 16-18 have suffixed object concords of the same pattern as other classes; you have already met the concord for Class 17, in 11/5 (nukweéndaanga-ko 'you go (to) there'). Class 16 -vo means 'on there' or 'thereat', and Class 18 'in there'. The compound forms vana- (see 14/4) and muna- (see 10/1) take the same agreements as the straightforward prefixes (o)va- and (o)mu-.

15/4 Nkhùunku yayá / Section 4

Pattern : Mpíwete ---(a) o--- ee?

Should I --- the ---?

òowóo, | ku---i---o-kó.

Oh no, | don't --- it/them.

Model : Mpíwete ssukùl' omankhóndw' ee?\*

Should I wash the plantains?

òowóo, | kusùkudi-mo-kó.

Oh no, | don't wash them.

15/4 ctd

Mpfwete ssukùl' omankhóndw' ee*	óowóo,	kusùkudi-mo-kó.
kkes' òmínts(e)		kukèsi-myo-kó.
vvàyík' évat(a) (leave the village)		kuvàyiki-dyo-kó.
ssâl' éssalu yawónsono		kusàdi-yo-kó.
vvòv' émvvovo waáwu		kuvòvi-wo-kó.
(use this expression, lit. speak this speech)		
yyùvúl' énjuvu-yaáyi (ask this question)		kuyùvudi-yo-kó.
llongòk' éssalu kyáttung(a)		kulòngoki-kyo-kó.
(learn the work of building)		
ttwaàs' entsoónso zawónsono		kutwàasi-zo-kó.
ddlik' ówáan(a)		kubadìki-kó.
nnat' òmwáan(a)		kunnàti-kó.

\* from omankhondó + ee?

#### Negative imperative with object concord; nasal deletion

The negative imperative was shown in 14/6. Object concords are suffixed for Classes 3-18, infixes for Classes 1-2, and all persons. First stem vowel is H; if addition of suffix and/or -ko brings the length up to three or more stem syllables, there is a second, final high tone. In the present case, -ko bears this high tone; but insertion of something else before -ko would result in the suffixed concord's having the high tone: kukèsi-myo-kó 'don't cut it', but kukèsi-myó myawónsono-kó 'don't cut it all'. Both the suffix and -ko form part of the word to which they are attached, and take their tone from it.

The variation in the pronunciation of ntса(m)paátu 'shoe/s' and some other words has already been pointed out. Nasal consonants tend to be dropped (deleted) before other consonants: ntsoónso or ntsoóso 'nails', mpfúmu or pfúmu 'chief'; NG and NC -- but not NA -- clusters tend to replace the nasal by nasalization of the vowel: ékkaanda, ntsõõso.

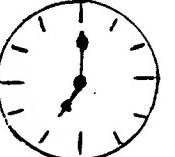
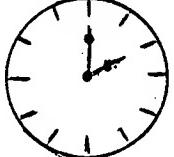
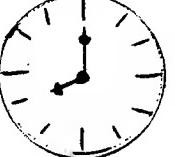
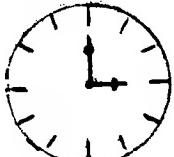
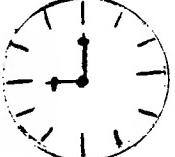
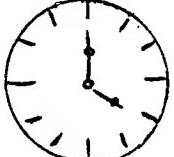
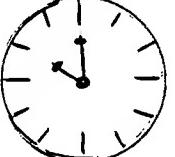
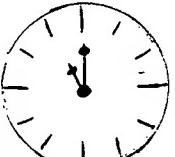
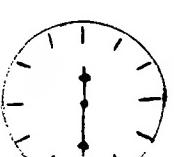
#### PICTURE DRILLS

The next sections ask questions about pictures. Cut a piece of card or paper large enough to cover at least one of the pictures, and cover the picture following the one you are using. Uncover each picture in turn. Since you cannot shut the book when answering without the help of the written answers, cover the questions and answers and leave the pictures uncovered.

#### 15/5 Nkhùunku yatáanu / Section 5

Nutadi ewaáwu eyímpfwaniimpfwani. Look now at the pictures.

Pattern : Kya---.	It is [picture] of the ---th.
Nkhí aóla setwiiná?	It is what of hour that we have now?
Seòla [numeral] ewaáwu.	It is now hour [numeral] now.
Model : Kyánthete.	First (picture).
Nkhí aóla setwiiná?	What's the time now?
Seòla-mosí ewaáwu.	It is now one o'clock.

<p>1. Kyānthete. Nkhī aóla setwiiná? Seòla-mosí ewaáwu.</p> 	<p>7. Kyantsāmbwaadi. Nkhī aóla setwiiná? Seòla-ntsambwaadí ewaáwu.</p> 
<p>2. Kyazđole. Nkhī aóla setwiiná? Seòla-zool(é) ewaáwu.</p> 	<p>8. Kyanđana. Nkhī aóla setwiiná? Seòla-naan(á) ewaáwu.</p> 
<p>3. Kyatăatu. Nkhī aóla setwiiná? Seòla-tatú ewaáwu.</p> 	<p>9. Kyantsāmbwaadi. Nkhī aóla setwiiná? Seòla-vw(é) ewaáwu.</p> 
<p>4. Kyayă. Nkhī aóla setwiiná? Seòla-yá ewaáwu.</p> 	<p>10. Kyakuumi. Nkhī aóla setwiiná? Seòla-kuumí ewaáwu.</p> 
<p>5. Kyatăanu. Nkhī aóla setwiiná? Seòla-taanú ewaáwu.</p> 	<p>11. Kyakuumí-yemosi. Nkhī aóla setwiiná? Seòla-kuumí-yemosi ewaáwu</p> 
<p>6. Kyasđambanu. Nkhī aóla setwiiná? Seòla-saambanú ewaáwu.</p> 	<p>12. Kyakuumí-yezoole. Nkhī aóla setwiiná? Seòla-kuumí-yezoole ewaáwu</p> 

**Ordinal, 'adjectival' (appositional) and compound numerals;  
telling the time**

The **ordinal numerals** are used to number the pictures : the possessive prefix is attached to a set of numerals equivalent to 'first', 'second', etc.:

<b>-á-nthéte</b>	'first'	<b>-a-ntsámbwaadi</b>	'seventh'
<b>-a-zóole</b>	'second'	<b>-a-naána</b>	'eighth'
<b>-a-táatu</b>	'third'	<b>-a-vwé</b>	'ninth'
<b>-a-yá</b>	'fourth'	<b>-a-kúumi</b>	'tenth'
<b>-a-táanu</b>	'fifth'	<b>-á-kúumi-yemosi</b>	'eleventh'
<b>-a-sáambanu</b>	'sixth'	<b>-á-kúumi-yezoole</b>	'twelfth'

The '**adjectival**' numerals are best regarded as appositional, e.g. 'a foursome' rather than 'four'. Only 1-5 take agreements; 6-9 are invariables, and 10 is a noun in Class 5 (pl. **ma-kúumi M**), as are its derivatives. Here the agreement is with Class 9 (for **mosi**) and Class 10 for the others (e.g. **zo-ole**).

These numerals are given below; except for 'one' and 'three', they resemble the ordinals, but have different tone patterns:

<b>-mosí</b>	'one'	<b>ntsámbwaádi</b>	'seven'
<b>-óle M</b>	'two'	<b>naána</b>	'eight'
<b>-tátu</b>	'three'	<b>vwé, vwá</b>	'nine'
<b>-yá</b>	'four'	<b>kúumi</b>	'a ten'
<b>-taánu M</b>	'five'	<b>kúumi-yemosi</b>	'eleven'
<b>sáambanú</b>	'six'	<b>kúumi-yezoole</b>	'twelve'

However, when compounded, as here, with the previous noun, they behave as the possessives, as an extension to the noun, and take their pattern from the tone class of the noun. In this case, they are compounded with **óla** 'hour' (< Portuguese **hora**), which has high tone on the first stem syllable; the numeral will accordingly have high tone on the final, with H transfer as appropriate: **óla-vwé** 'nine o'clock', **óla-vw'** **éwaáwu** 'nine o'clock now'.

The **compound numerals** are literally 'ten and one' for 'eleven', etc., and the **ye-** form is treated as part of the preceding noun, i.e. the 'ten'. But it cannot, apparently, participate in the tone pattern of the noun to which it is joined; instead, it has no high tones at. As second component of a compound, -kúumi behaves normally, as an extension of the noun: **óla-kúumi**; as first component, however, it has two H's, as shown above: **kúumi-yemosi** 'eleven'.

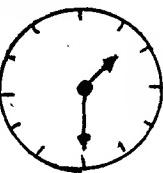
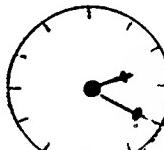
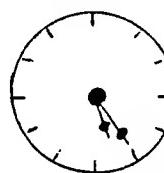
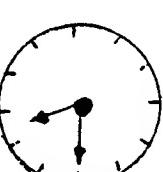
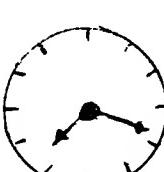
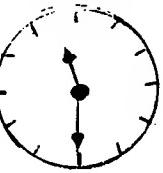
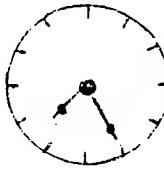
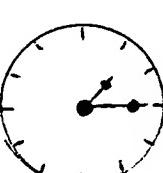
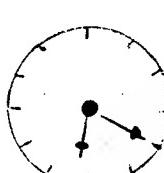
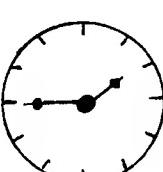
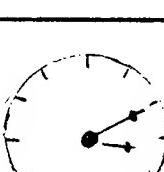
**Telling the time:** literally one asks, 'It is what of hour that we now have?' **se-** (see 10/5), implies change of state; in English we would emphasize 'now'. The double vowel in **-iiná** is often used for the meaning 'have' rather than 'be'. **se-** in the answer is on a stabilized phrase initial noun.

#### 15/6 Nkhùunku yasáambanu / Section 6

Pattern and model as for previous section, with relevant addition from :

<b>-yenndaambu</b>	'and a half (half past)'
<b>-yeminiiti-[numeral]</b>	'and --- minutes (--- minutes past)'
<b>-zakoondwa-miniiiti-[numeral]</b>	'which lack --- minutes (--- mins. to)'

15/6 ctd

<p>1. Kyànthete. Nkhì aóla setwiiná? Seòla-mosí-yenndaambu ewaáwu. (1.30)</p> 	<p>7. Kyantsàmbwaadi. Nkhì aóla setwiiná? Seòla-zoolé- yeminiiti-makumooole. (2.20)</p> 
<p>2. Kyazðole. Nkhì aóla setwiiná? Seòla-yá-yenndaambu ewaáwu. (4.30)</p> 	<p>8. Kyanàana. Nkhì aóla setwiiná? Seòla-taanú- yeminiiti-makumooole- yenttaanu ewaáwu. (5.25)</p> 
<p>3. Kyatàatu. Nkhì aóla setwiiná? Seòla-ntsambwaadí- yenndaambu ewaáwu. (7.30)</p> 	<p>9. Kyavwè. Nkhì aóla setwiiná? Seòla-ntsambwaadí- yeminiiti-kuumi- yenaan(a) (7.18)</p> 
<p>4. Kyayà. Nkhì aóla setwiiná? Seòla-kuumi-yemosi- yenndaambu (11.30)</p> 	<p>10. Kyakùumi. Nkhì aóla setwiiná? Seòla-naán' ewaáwu- zakoondwa-miniiti- makumatatu-yenttaanu. (35 to 8.0, 7.25)</p> 
<p>5. Kyatàanu. Nkhì aóla setwiiná? Seòla-mosí-yeminiiti- kuumi-yenttaanu ewaáwu. (1.15)</p> 	<p>11. Kyakùumi-yemosi. Nkhì aóla setwiiná? Seòla-ntsambwaad(i) ewaáwu-zakoondwa- miniiti-makumaya. (40 to 7.0, 6.20)</p> 
<p>6. Kyasàambanu. Nkhì aóla setwiin(á) ewaáwu? Seòla-mosí-yeminiiti- makumaya-yenttaanu (1.45)</p> 	<p>12. Kyakùumi-yezoole. Nkhì aóla setwiiná? Seòla-yá-zakoondwa- miniiti-makumataanu. (50 to 4.0, 3.10)</p> 

## Telling the time, ctd; more complex numbers

In between complete hours, the calculation can be made either from the previous hour, with *ye-* 'and = past' (Nos. 1-9) or from the coming hour, with *[óla]-zakoondwa* '[hours] which lack' (Nos. 10-12). 'Half-past' is expressed by 'and a half (or part)'; for other times, the minutes are counted (no

'quarters'). For past the hour, use **-yenndaambu** (from **nn-daámbu** 'side, part, half') for 'half past', and **-yeminiiti** (from **mi-niíti**) for 'minutes'.

The entire number is compounded -- which means that there are no high tones at all after the first two components. Where the numeral is interrupted by **ewaáwu** 'now', the rest of the number is compounded on to **ewaáwu**.

The form **nt-taanu** has the Class 4 prefix, and means rather 'a fivesome in Class 4' than a true adjective: **mi-niíti-nt-taanu** 'minutes-a-fivesome'.

The multiples of 10 up to 60 are contractions of **ma-kúumí** 'tens' and a compounded numeral: **ma-kúumí-mayá** ---> **ma-kúmayá** 'four tens ---> forty', etc. (Here they are themselves compounded: **-miniiti-makumaya**, on the regular pattern.) Over 60 they are Class 11 nouns:

	<b>lu-sámbwaádi</b>	'seventy'
	<b>lu-naána</b>	'eighty'
	<b>lu-vwé, lu-vwá</b>	'ninety'
and higher nos.:	<b>n-kháma M 9/10</b>	'hundred'
	<b>zuúnda 5/6</b>	'thousand, hundred thousand, million'

Some speakers use **fúunda M 5/6** for 'thousand'.

## LESSON 16 / LOONGI DYAKUUMI-YESAAMBANU

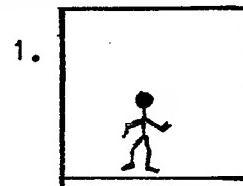
16/1 Nkhùunku yánthete / Section 1

Pattern : -kwa olenda mmóna? It is ---s how many that you can see?  
 -----mosi káka mmbwéene. It is a --- one only that I can see.

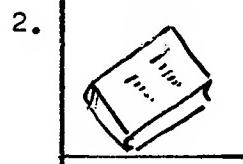
Model : Waǎn(a)-akw(á) olenda mmóna?  
 How many children can you see?

Mwaàna-mmosí káka mmbwéene.  
 I can see only one child.

1. Waǎn(a)-akw(á) olenda  
mmóna?  
 Mwaàna-mmosí káka  
mmbwéene.



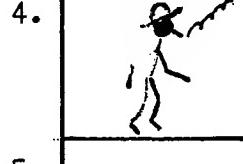
2. Nkkàanda-nkkw(á)  
 olenda mmóna?  
 Nkkàanda-mmosí káka



3. Mÿnndele-nkkw(á)  
 (whitemen)  
 Mÿnndele-mmosí káka



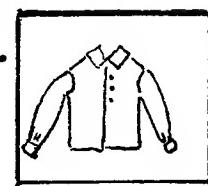
4. Aakál(a)-akw(a)  
 (men, males)  
 Yakàla-dimosi káka



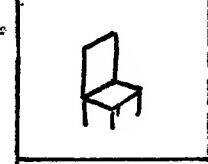
5. Maǎki-makw(á)  
 (eggs)  
 Dyaǎki-dimosi káka



6. Yínhutú-kkwa  
 Kinkhutú-kimosi káka



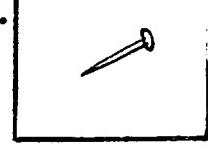
7. Kkùunda-kkw(á)  
 Kkùunda-kimosi káka



8. Mmbwá-kw(a)  
 Mmbwà-mosí káka



9. Ntsoonsò-kw(a)  
 Ntsoonsò-mosí káka



-kwa? 'how many/much?'; numerals ctd; present perfect ctd

The stem -kwa? 'how many/much?', with prefix of the noun class, compounds with the preceding noun: yínhutú-kwa, aakál(a)-akwa, waǎn(a)-akwá. Here the noun is stabilized, and as -kwa? is a WH question word, the first high tone has extra high pitch, without bridge, as usual. If the prefix of -kwa? begins with a vowel, the noun's final vowel is elided: waǎn'-akwá? how many children [are they]?'

In the answers, -mosi has the appropriate class prefixes; it is compounded with the noun, and the whole form stabilized: mwaàna-mmosí 'it is one child', yakàla-dimosi 'it is one man'. Class prefixes for -kwa? and -mosi are as for nouns, except Classes 4 (di-) and 9/10 (zero). Classes 1 and 3/4 have NG-: mm- means 'single nasal plus geminate' (see 1/1 and 3/3).

The present perfect mmbwéene refers to a present state.

16/2 Nkhùunku yazóole / Section 2

**Pattern :** Nkhì olenda mmóna mukímpfwaniimpfwani-kyááki?  
 What is it that you can see in this picture?  
 --- [number] | yo--- [number].  
 It is [number] ---s | and [number] ---s.

**Model :** Nkhì olenda mmóna mukímpfwaniimpfwani-kyááki?  
 What can you see in this picture?  
 Aakàl(a)-atatú, | yoàkeentó-aya.  
 (It is) three men and four women.

1. Kyànthete. Nkhì olenda mmóna mukímpfwaniimpfwani-kyááki?

Aakàl'-atatú | yoàkeentó-aya.

2. Kyazòole.

Kkùunda-saambanú | yozzaanzu-kimosí.

3. Kyatáatu.

Meèso-moolé | yònlleembo-nttaanú.

4. Kyayá.

Maalù-moolé | yomòoko-moolé.

5. Kyatàanu.

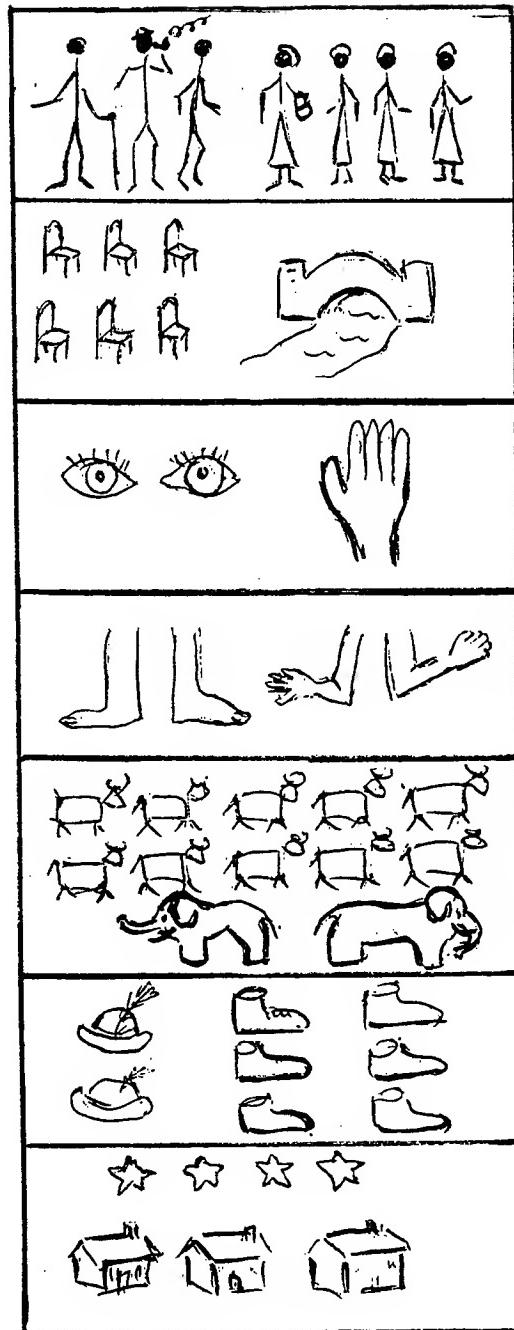
Ngoombè-kuumí | yòndzaamba-zoolé.

6. Kyasàambanu.

Mphù-zoolé | yòntsampaatú-saambanu.

7. Kyantsàmbwaadi.

Ndzò-tatú | yontheteémbwa-ya.



## Numerals ctd.

The numerals follow the pattern as given up to now, except that here we have more than one set of objects. In this case, each set starts a new phrase

16/3 Nkhùunku yatáatu /Section 3

Muna-kìmpfwani<sup>m</sup>pfwani-kyaáki, | olenda mmòn' omuúntu.  
In this picture | you can see a [lit. the] person.

Pattern : ---<sup>v</sup>-kwa kenáanga -aáu? ---[-no.] kenáanga -aáu.  
It is ---s how many that he has? It is [no.] ---s that he has them.

Model : Meëso-makwá kenáanga maáu? Meëso-moolé kenáanga maáu.  
How many eyes does he have? It is two eyes that he has (them).

Meëso-makwá kenáanga maáu?  
Meëso-moolé kenáanga maáu.

Nttù-nkkwa kenáanga myaáu? (heads)  
Nttù-mmosi waáu.

Nzzùnu-nkkwá kenáanga myaáu. (noses)  
Nzzùnu-mmosi waáu.

Matù-makwa kenáanga maáu? (ears)  
Matù-moole kená\* maáu.

Moòko-makwá kenáanga\* maáu? (arms/hands)  
Moòko-moolé kená\* maáu.

Variation : ---<sup>v</sup>-kwa -vwiidi konsó [Variant 1 noun]?  
It is how many ---s that each --- possesses?  
Konso --- | kuvwiidi ...  
Each --- possesses...

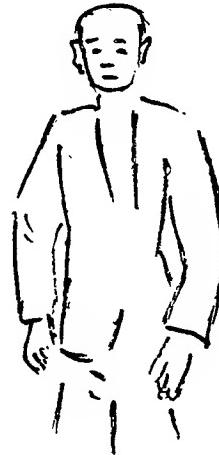
Nllèembo-nkkwá kuvwiidi konsó kóoko? (fingers; each arm/hand)  
Konso kóoko | kuvwiidi | nllèembo-nttaanú.

Nllèembo-nkkwá kuvwiidi konsó kúulu? (each leg/foot)  
Konso kúulu | kuvwiidi | nllèembo-nttaanú myamaálu.  
(ten fingers of the feet = toes)  
Nllèembo-nkkwá kuvwiidi konsó muúntu?  
Konso muúntu | ovwiidi | nllèembo-kuumí.

\*Alternative expressions; either may be used.

-vwiidi 'possess'; konsó 'each, every'; Classes 15/6

The verb -vwá 'become possessed of' is used in the present perfect form -vwiidi to mean 'possess' in the present: | ovwiidi '(s)he possesses', kavwiidi





such as mená/maná.

lwávya 'which has become fully ripe/cooked' is from a verb -vyá, in the relative of the Narrative Past tense, to come in Lesson 20; it is of the same kind as the -áfwáana set from -fwáaná (see 12/2).

#### 16/5 Nkhùunku yatáanu / Section 5

Pattern : E-oo-o---- | mu---a -iná.

That --- , | it is in ---ing that it is.

Eèlo, | e-oo-o | i--- -ná --G---aanga.

Yes, | that | is the --- which is ---ing.

Model : Endyooyo-mwáana | muddilà kená.

That child | is crying.

Eèlo, | endyooyo | imwáana ndyon(á) oddiláanga.

Yes, | that | is the child who is crying.

Endyooyo-mwáana | muddilà kená.

Eèlo, | endyooyo | imwáana ndyon' óddiláanga.

Emyooyo-míntse | mukkeswà miná.

emyoomyo | imíntse miná mikkeswáanga.

Edyoodyo-tokò | müttiiná diná.

edyoödyo | itokò diná díttinaangá.

(boy; running away)

Emoomo-mádyookó | tuyyondékwa mená.

(being steeped)

emoomo | imádyookó mená mayyondékwaanga.

Eyooyo-kkündá | mulloöndwa yiná.

(being mended)

eyooyo | ikkündá yiná yilloóndwaanga.

(being mended)

Variation: E-aa-i.... This/these ...

Ezaazi-ndzöonzi | mùkkaangwa ziná.

Eèlo, | ezaazi | indzöonzi ziná zíkkaangwaangá.

Ezaazi-mmbeevo | mùwwukwa ziná.

ézaazi | immbeevo ziná zíwwukwaangá.

Elwaalu-lùyaalú | müssoolwá lwiná.

elwaalu | ilùyaalú luná lússoolwaangá.

(government; being elected)

Ewaawu-waängila | mübbuundwa winá.

ewaawu | iwaängila uná úbbuundwaangá.

(being threshed)

#### Demonstratives ctd; i- stabilizer with nouns; more on the passive

The two **demonstratives** here were introduced in 8/4 and 10/3. As before, they are 'prefixed' to the noun which has Variant 1 pattern. As (first part of the) topic in the stimulus, and subject in the response, the demonstrative has IV and H-suppression, being phrase initial.

The **i-** **stabilizer** has been met before, attached to relative verbs (14/2,5); here it is attached to nouns, with the meaning 'it is the', 'they are the', i.e., a **defining** or **restrictive** stabilization. **i-** is prefixed, and the noun therefore has Variant 1 : | mwáana '(s)he/it is a child', but | imwáana '(s)he/it is the child'.

The **passive extension**, like all other extensions, comes immediately after the root in all forms except the perfect.

16/6 Nkhùunku yasáambanu / Section 6

Pattern : NA---idi ---. I have ---ed a/some ---.  
 Untsòongi eéti kwaám(e) e--- --ná wa---idi.  
 Do please show me the ---(s) which you ---ed.

Model : Ntsuumbidi mvwàatú myámpha.  
 I have bought some clothes of newness (new clothes).  
 Untsòongi eéti kwaám(e) émvvwaatú miná wasuumbidi.  
 Do please show me the clothes which you bought.

Ntsuumbidi mvwàatú myámpha. Untsòongi eéti kwaám' émvvwaatú miná wasuumbidi.  
 Nndaambidi fimádyá (a little food). efimádyá finá walaambidi.  
 Nthuongidi ndzò ámpha. éndzo yiná watuongidi.  
 Mbvoondèle nkhayí kingáandi (killed a few buck). enkhayí yiná wavoondèle.  
 [vóonda, kill]  
 Mbvaangwiidi koòko-kwaáme (hurt my hand) ekóoko-kwaáku kuná wavaangwiidi.  
 [-váangulá, hurt]

Variation: E----aame | o---idi ---.  
 My --- has ---ed a/some ---.  
 Utusòongi eéti kweéto e--- -ná ----idi e----aaku.  
 Do please show us the ---(s) which has ---ed your ---.  
 (= which your --- has ---ed)

Ese-dyaáme | obàkidi findzónzi. Utusòongi eéti kweéto  
 (caught a few/some little sp. fish) efindzónzi finá fibakidi ése-dyaáku.  
 otweèse tukaú twayíngi. otukaú tuná twatweés'  
 olwaákiilu kwandzéenza. endzéenza ziná kalwaákiilu  
 Engudi-aáme | okùbidi fínllele (woven a little cloth).  
 efínllele finá fikubidi éngudi-aáku.  
 otüungidi dintsayá dyammbwáaki (sewn a skirt of redness = red)  
 edintsayá dyammbwáaki diná dituungidi

**Inverted relatives; more on the perfect and past perfect;  
 contracted subject prefixes; Class 19 diminutives**

If an indirect relative has a noun subject, it is common, though not obligatory, for the noun to follow the verb, as in the 3rd example ('the guests which he has been arrived at my father'). An alternative is to use the 'illogical' or inverted relative, as in edintsayá diná dituungidi éngudi-aáme 'the skirt which has sewn my mother.' Both relative pronoun and verb agree with the real-life object -- which thus becomes the grammatical subject; and the verb is now a direct relative. The real-life subject becomes the grammatical object. The closest structure in English is the archaic "Where walks, they say, the shrieking ghost" -- it is the ghost that is said to walk, not the 'where'. Many Bantu languages use the inverted or illogical relative.

Two more forms of the perfect suffix are shown here: (i) verbs ending in -ila have -iidi: -lwaákila 'arrive at' ---> -lwaákiidi 'have arrived at', passive (as here) -lwaákiilu 'have been arrived at'; (ii) verbs ending in -ula have -wiidi: -váangulá 'hurt', -vaangwiidi 'have hurt'.

Insertion of -a- after the subject prefix, with the perfect suffix, gives

the past perfect tense. This gives a 'more remote from the speaker' connotation (not necessarily more remote in time), and may be translated by the preterite 'did', rather than 'have done'. You will see that, while the present perfect is used throughout in the stimulus statements, the answers vary. Where the speaker giving the stimulus was personally involved in the activity, the person answering uses the past perfect, since he was not personally involved, and the action is 'more remote' for him; this is reflected in the translations. When a third person was involved in the activity, it is equally 'remote' (or close) for both speakers; here I have used the English 'have' perfect for both.

Before tense markers beginning with a vowel, the subject prefix is in the contracted form, as e.g. for -iná; the complete list of full and contracted prefixes follows (including Class 19, see below):

<u>Class</u>	<u>Full/Contracted</u>	<u>Class</u>	<u>Full/Contracted</u>
1st sg	i-, (NA-)/y-	Class 8	yi-/y-
2nd sg	o-, u-, Ø-/w-	Class 9	yi-/y-
1st pl	tu-/tw-	Class 10	zi-/z-
2nd pl	nu-/nw-	Class 11	lu-/lw-
Class 1	o-, u-, Ø-, (ka-)/w-, -(k-)	Class 13	tu-/tw-
Class 2	ba-, be-, a-, e-/w-, Ø-	Class 14	u-/w-
Class 3	u-/w-	Class 15	ku-/kw-
Class 4	mi-, my-	Class 16	va-, ve-/v-
Class 5	di-/dy-	Class 17	ku-/kw-
Class 6	ma-, me-/m-	Class 18	mu-/mw-
Class 7	ki-/ky-	Class 19	fi-/fy-

Bracketed (ka-) and (k-) for Class 1 are the indirect relative forms; bracketed (NA-) for the 1st sg is for the present perfect without object infix, and the subjunctive, for V-commencing verbs (5/1). All other variants are unconditioned (free variants).

Class 19 is a diminutive class, meaning either 'small in size' or 'small in quantity, few' -- or both -- as appropriate, and is both singular and plural. The prefix fi- is attached to complete nouns : fí-nl-lele 'a small piece of cloth, cf. nl-léle M 3/4 'cloth'. When an extra prefix is attached in this way, the noun has the Variant 1 pattern, which is fixed, whether or not there are further pre-prefixes, such as possessive. The concords are as for Class 4, replacing m by f, e.g. (e)fyoófyo, finá, fi- (subject prefix) and so on.

#### TEST FOR LESSONS 13-16 (key on p.144)

##### A. Translate from Kongo:

1. Nyyàmu álaka njiná waáu.
2. ðowóo, | naăngá | kwiná yénnyamu álaka-kó.
3. Engudi-aăku | nkkw'ànttim' ámmbote, | kewaău-ko ee?
4. Eèlo, | nkkw' ànttim' ámmbote, | kemumono-ko.
5. Yaandi | untsùundidi ólla, | kaănsi, | omono | inssùundidi endzayílu.
6. Omadya | masinga lláambwa kwayéeto, | kewaău-ko ee?
7. Vvè, | akèentó | ibesìnga-mó lláamba.
8. Telama vana-váau. ðowóo, | kutèlamí-kó; | kedyàmffunu nkkutú-ko.

9. Vuunzun' ēssonon, | avō | dyoodyo | izolele óvvaanga.
10. Õowóo, | kukòombi yyáanzala-kó, | kikòombelo kalá.
11. Nutusádisi; | ketwinà yémmboongo záfwaana-kó.
12. Mpfwete llóngòk' eloóngi ee? Eélo, | longokà-dyo dyawóonsono.
13. Vvě, | kulòngoki-dyo-kó, | ekkuma | kădi | kavenà yéntaangw' áfwaana-kó.
14. Nkhí aóla setwiiná? Seòla-mosí ewaáwu. Vvě, | seòla-mosí-yenndaambu ewaáwu.
15. Nkhí olenda mmóna? Kinkhutú-kimosi káká mmbweene.
16. Moòko-makwá kenáanga maáu? Moòko-moolé kená maáu.
17. Twaas' ekimbvumina kiná kiná vana-méeza.
18. Emoomo | imàdyookó miná mikkeswáanga.
19. Untsòongi eéti kwaám' éndzo yiná watuungidi.
20. Utusòongi eéti kweéto findzónzi fibakidi ése-dyaáku.

B. Translate into Kongo:

1. My mother has a headache.
2. Perhaps the girl hasn't got a fever.
3. My father is wiser than I.
4. My brother is of taller stature than I.
5. This boy is the stupidest of us.
6. The water will be drawn by us.
7. Who will fetch the firewood? The boys are the ones who will fetch it.
8. Don't wait, because there isn't time. Answer at once!
9. Yes, water the flowers, if that's what you want.
10. Don't buy any eggs; they've been bought already.
11. Do tell [inform] us.
12. Must I eat all the cabbage? Yes, eat it all.
13. No, don't bring all the chairs; it isn't at all necessary.
14. What time is it? It's half past seven now.
15. How many men can you see? I can see only one man.
16. How many fingers have you? I have ten fingers; each hand has five fingers.
17. Bring the clothes that are on the bed.
18. These are the patients who are being treated.
19. Please show me the nzonzi fish you have caught.
20. Please show me the nzonzi fish your father has caught.

## LESSON 17 / LOÖNGI DYÁKUUMÍ YENTSAMBWAÁDI

17/1 Nkhùunku yánthete / Section 1

Pattern : Zolele | yaG---ila e--- ee?

Do you want | I should --- for you the ---?

đowóo, | kewaău-ko; | dyàmmbote vó | ya-----ò | mono-kibeëne.

Oh no, | it is not so; | it is good that | I should --- it/them | me self.

Model : Zolele | yallàambil(á) efimády(a) ee?

Do you want | me to cook a little food for you?

đowóo, | kewaău-ko; | dyàmmbote vó | yalaamba-fyō | mono-kibeëne.

Oh no, | not so; | it is best | for me to cook it | myself.

Zolele   yallàambil' éfimády' ee?	đowóo,   kewaău-ko;   dyàmmbote-vó   yalaamba-fyō   mono-kibeëne.
yakkòombél' ésuku (sweep the room for you)	yakoomba-dyō
yattùbil' énkkaanda muna-koleéyo	yatuba-myō
(throw for you the letters in the post = mail the letters)	
yassukwìil' ekinkhutú-kyaku (wash for you)	yasukulă-kyo
yassiil' édintsay(á) effeélo	yasya-dyō effeélo
yannatin' omwáan' (carry for you)	yannatâ

Variation (answer): | yaki---ila--o | mono-kibeëne.

I should --- it/them for myself, | myself.

| twaki---ila--o | yeto-kibeëne.

we should --- it/them for ourselves, | ourselves.

Zolele   yayyendèl' ekúzaandu ee?	đowóo,   kewaău-ko,   dyàmmbote vó   yakiyendèl' ekúzaandu   mono-kibeëne.
yassòolél' émphi (choose for you)	yakisòolelá-yo
yattyàamín' énkhuni (gather for you)	yakityàaminá-zo
yabbákil' éndzónzi (catch for you)	yakibàkilá-zo

Nuzolele   yanusùumbil' ótúzal(a) (buy for you the pens)	twakisùumbilá-to   yeto-kibeëne.
yanuluùndil' émboongo (keep for you pl)	twakiluùndila-zo

Relational extension; object suffix on subjunctive;  
reflexive infix; compounds again

Like the passive, the relational extension is an element following the root (or radical) of the verb, which modifies or adds to its meaning. Here the basic meaning is 'in relation to', which can be translated by a variety of English prepositions, and is therefore often called the 'prepositional' or 'applied' extension. In these examples, the chief meaning is 'for': -láamba 'cook', -láamb-il-á 'cook for'.

The basic form is -il-, with vowel and consonant harmony as for the perfect, i.e. (i) vowel -i- with a or i or u in root, and -e- with e or o in root; (ii) monosyllabic stems have double vowel; (iii) consonant -l- except for roots with a single nasal (m,n), which have -n-; (iv) roots ending -am- have -en- or -een-; (v) -ul-, -ol-, -un-, -on- fuse to -wiil-, -weel-, -wiin-, -ween-. Exx. :

(i)	-láamba	cook	-láambila	cook <u>for</u>
	-sála	work	-sádilá	work <u>for</u> , [also] use
	-fiímpa	measure	-fiímpila	measure <u>for</u>
	-túba	throw	-túbilá	throw <u>for</u>
	-endá	go	-endéla	go <u>for</u>
	-kóomba	sweep	-kóombelá	sweep <u>for</u>
(ii)*	-wá	hear	-wíilá	hear <u>for</u>
	-syá	put	-síilá	put <u>for</u>
	-nwá	drink	-nwiiná	drink <u>for</u>
(iii)	-natá	carry	-natína	carry <u>for</u>
	-sóneká	write	-sónekená	write <u>for</u>
(iv)	-télamá	stand up	-télamená	stand up <u>for</u>
(v)**	-sukúla	wash	-sukwiila	wash <u>for</u>
	-vévolá	relieve of burden	-vêvweelá	relieve of <u>for</u>
	-vúnzuná	erase	-vúnzwiiná	erase <u>for</u>
	-móna	see	-mwéená	see <u>for</u>

\* A few verbs have -ee-: -kyá 'dawn', -kyéelá 'dawn on'; -tá 'speak, do', -téelá 'do for'.

\*\* Does not apply when the vowel of -ol- etc. is part of a double vowel, e.g. -sóolá 'choose', -sóolelá 'choose for'.

The subjunctive with suffixed object concord follows the same rules as for the imperative, see 15/2. The last of the first set shows an infixed concord, dealt with in 5/2. Where there is both infix and suffix, as in the second set, all verbs show tones as for infinitive.

The reflexive infix is -ki- or, in the infinitive, -yi-, and it behaves as other infixed objects: yakisùumbilá 'that I may buy for myself'; yakilàambilá-mo 'that I may cook them for myself'; kuyìvaangilá 'to cook for myself'.

The compounds mono-kibeène and yeto-kibeène are of the same type as llumbuyaawónso in 11/3: the first component has no high tones, and the compound begins a phrase. Yeto-kibeène illustrates another feature of this kind of compound: the first component has reduction of any long or double vowels: yeto-<--- yeéto M 'we, us'.

## 17/2 Nkhùunku yazóole / Section 2

Pattern : 0--- | --G---aang(a) e---

The --- | ---(s) the ---.

Ekkuma | nkhí --G---ilaang(a) e---

The reason | is what that he (they etc) ---(s) for the ---?

Model : Oakeentõ | bassukùlaang' émvwaatú.

The women | wash/are washing the clothes.

Ekkuma | nkhí bassukwiilaang' émvwaatú?

The reason | is what for which they wash/are washing the clothes?

(= Why do they wash/are they washing the clothes?)

17/2 ctd

Oakeentõ   bassukùlaang' émvvwaatú.	Ekkuma   nkhí bassukwiilaang' émvvwaatú?
Oaleeke   bakweéndaang' okúzaandu.	bakweéndelaang' okúzaandu?
Oakuundi-aáme   akwiizaang' ommbazí.	bakwiizilaang' ommbazí?
Onkhoombo   zìddyaang' ómátiiti. (goats eat rubbish/garbage)	zìddiilaang' ómátiiti?
Ose-dyaáme   dissevëanga.	dissevëlaanga?
Önkkeentõ   öllaambaang' óluku.	kálleaambilaang' óluku?
Öammbuta   bákkosokaangá.	bákkosokaangá?
Ongaang' amäwuku   yinnatåang' ónkkela. (medical doctor carries the case)	yinnatinaang' ónkkela?
Omphaangi-aáme   össonekaáng' ónkaanda.	kássonekenaáng' ónkaanda?
Öyakala   dìvvevolaang(á) onkkaz(á)-aandi.	dìvvevweelaang' ónkkaz'-áandi?

Relational extension ctd: 'what for?'; Class 2 subject prefixes;  
strict class (vs. notional) agreement

An important use of the relational extension is shown here: with *ekkuma* | *nkhí*? 'the reason | is what?', plus indirect relative with relational extension, the meaning is 'for what reason?' = 'why?'

In the third example, the speaker has chosen to use the *a-* variant of the Class 2 subject prefix in the stimulus, and the *ba-* variant in the response. Either can be used, or even the *be-* variant.

Note that he has also taken the option to use strict class agreement for *Ose-dyaáme* | *dissevëanga*; compare examples in 12/1 and 9/1.

### 17/3 Nkhùunku yataáatu / Section 3

Pattern : Nkhí amphilá --in(á) e---? --inà -a--- | yovò | -a---?  
It is what of kind that is the ---? Is it of ---ness | or | is it of ---ness?  
-a--- --iná.  
It is of ---ness that it is.

Model : Nkhí amphilá yin(á) éndzaamba? Yinà yánnene | yovò | yánnndweelo?  
What is the elephant like? Is it large | or | [is it] small?  
Yánnene yiná.  
It's large. (Lit. It is of largeness that it is.)

THIS SECTION CONTINUED ON NEXT PAGE

17/3 ctd

Nkh̄y amphilá yín' éndzaamba? Yinà yánnene | yov̄ | yánnndweelo?

Yánnene yiná.

yín' émphuku? Yinà yánnene   yov̄   yánnndweelo?	Yánnndweelo yiná.
(rat)	
ken' óngóonde? Winà wampheémbe   yov̄   wanndðombe? Wampheémbe kená.	(blackness, darkness)
(moon)	(whiteness)
din' ézúlu mūffuku? Dyampheémbe   yov̄   dyanndðombe? Dyanndðombe diná.	(sky at night)
(blood)	
men' émeénga? Menà mammbwáaki   yov̄   manndðombe? Mammbwáaki mená.	
(leaves of trees)	(greenness)
kén' énthaangu? Winà watiya   yov̄   wakyðozi? Watiya winá.	(cold[ness])
(sun)	(of fire = hot)
kin' éssivu? Kinà kyatiya   yov̄   kyakyðozi?	Kyakyðozi kiná.
(winter)	
din' ébuúla dyánitu-muúntu? Dinà dyaléboka   yov̄   dyäbaala?	
(skin of human body)	(become soft)
	(become hard)
dín' étadi? Dinà dyaléboka   yov̄   dyäbaala?	Dyaléboka diná.
(stone)	Dyäbaala diná.
men' émáaza? Menà mayóndalala   yov̄   mäyuma?	Mayóndalala mená.
(become wet)	(become dry)

'What is --- like?'; adjectival expression ctd; yov̄ 'or'; Class 1a/2a nouns

Asking what something is like is achieved by nkh̄y amphilá? 'it is what of kind?' (m-philá 9/10 'kind, sort'), followed by indirect relative of -iná, in the now familiar pattern. Note that in the second sentence, -iná is not obligatory, and has indeed been omitted in the fourth example. This is cast in the form of an indicative: 'Is it of ---ness or of ---ness?', but the answer, which emphasizes one only of the two possibilities, is in the form of a cleft sentence: 'It is of ---ness that it is' -- again as usual.

The adjectival expressions in this section are for the most part of the structure possessive prefix + name of quality (largeness, greenness, etc) or some object typifying the quality (fire = heat). The last three however illustrate the use of verbs in the 'narrative past' tense, like -fwáaná in 12/2. The narrative past is described in Lesson 20; meanwhile, you can think of the first syllable as the same in shape as the possessive prefix.

'Or' is expressed by | yov̄ ; it usually begins, and often occupies completely, a tone phrase. Mostly it is followed, as here, by a predicate: | yov̄ | dyanndðombe | or | it is of blackness'.

In the first lesson you met two nouns, taáta 'Father, sir, Mr.' and neéngwa 'Mother, madam, Mrs.' These have no prefixes in the singular, but take the same agreements as Class 1, the 'person' class (since all nouns in it are names of persons). The plural is formed by prefixing aki-: akitaáta 'fathers, gentlemen' (as in addressing a gathering), and takes the agreements of Class 2. Since nouns of this kind control Class 1/2 agreements, but have different or no prefix, they are said to be in Class 1a (singular) and Class 2a (plural).

The noun for 'sun' is the same as that for 'time': n-tháangwa or n-tháangu M, and the noun for 'moon' is the same as that for 'month': ng-oónde M.

However, when the meaning is 'sun' or 'moon', the noun is in Class 1a -- the heavenly bodies are treated, as it were, as persons; when the meaning is the 'time' or 'month', the noun is in Class 9/10 in each case.

#### 17/4 Nkhùunku yayá / Section 4

**Pattern :** Zolele | ya---(a) (e)--- ee?  
 Do you want | I should --- (the) ---?  
 Eělo, | ĩngeta, | uNA---idi (e)---.  
 Yes, | certainly, | --- for me (the) ---.

**Model :** Zolele | yalaamba fimády(a) ee?  
 Do you want | me to cook a little food?  
 Eělo, | ĩngeta, | unndàambidi fimády.  
 Yes, | certainly, | cook a little food for me.

Zolele | yalaamba fimády' ee?  
 yatub'ènkaanda muna-koleéyo  
 yakoomb' èsuku  
 yanat' effundà kuná-ndzo  
 (parcel, home)  
 yasukul' ekìnhút'  
 yasy' edintsay(à) effeélo

Eělo, | ĩngeta, | unndàambidi fimády.  
 unthùbidi ènkaanda muna-koleéyo.  
 unkòombedi èsuku.  
 unndàtini effundá kuná-ndzo.  
 untsùkwiidi ekìnhutú.  
 untsìidi edintsay' éffeélo.

Variation (answer): | utu---idi ... --- for us

Zolele | yalandulul' ènjuvu (repeat the question)  
 yasuumb' emáazi (the oil)  
 yasom' èmmbizi  
 yanusòong' endzil(a) (show you pl the way)  
 njeend' ekúzaandu

utulàndulwiidi ènjuvu.  
 utusùumbidi emáazi.  
 utusòmeni èmmbizi.  
 utusòongedi endzila.  
 utuyèndedi ekúzaandu.

This section reviews the imperative with infixed object concord (15/1), the 1st person sg object concord (4/5, 6/3) and pl (3/3), and the relational extension (17/1-2). For the subjunctive in the questions, see 5/1 and 5/5.

#### 17/5 Nkhùunku yatáanu / Section 5

**Pattern :** --- (command), | dìnhwa kkalá vo | ---idi.  
 (Command), | lest it be that | --- has ---ed.  
 Kele vò | se-[pronoun] ---idi, | ngă | yàdi mmóna nkhéenda.  
 If ever that | it is now --- that has ---ed, | then | I should see sorrow.

**Model :** Toma kkéba, | dìnhwa kkalá vo | bwiidi.  
 Do well to take care, | lest it be that | you have fallen.  
 (Take great care, in case you fall.)  
 Kele vò | semðno mmbwiidi, | ngă | yàdi mmóna nkhéenda.  
 If ever | I were to fall, | then | I should be sorry.

17/5 ctd

Toma kkëba,   dìñkhwa kkalá vo   bwidi.	
Kele vò   semòno mmbwiídi,   ngà   yàdi mmóna nkhéenda.	
Kudikumuka beéni-ko,	yooyele. (rush around; get tired)
Tufwete llàamb' endzóonzi ewuúnu,	semòno njoóyele,   ziwléle. (go bad)
Ommbeevo   fwete wwükwa	sezàau ziwléle   ofwiidi kwaándi (actually die)
Fwete ttòma zziing' emwáana vaná-nllele,   seyáandi obakidi fùkutila. (catch a cold) (wrap the child up well in a cloth)   seyáandi obakidi fùkutila, cold)	
Loond(a) enlludí,   vaav(à) émbvula yikwiiza,   unðkene. (mend the roof; when the rain comes, it will leak)	sewàau unokene,

Variation (answer): | twàdi mmóna nkhéenda. we should see sorrow (be sorry).

Nusy(a) ensswaälu, (hurry up, lit. put the speed)	ekuumbi   divyòokele-kwaándi. (train; pass in fact) = go before we arrive
Nuvaanaang(a) owàana madyá mámmbote, (keep giving)	seyàau divyookele-kwaándi,   babàkidi yyéelá kwámmibi. (catch a bad/serious illness)
Dyàmmbote vò   nweend(a) ewaäwu, (arrive time which has become too much = too late)	seyàau babakidi yyéelá kwámmibi,   nulweeke nthàangu ásaka
Nusy(e) ènkkaanda-myeéno muna-vvakála-yeeno, (put your books in your briefcases; lose them [-vidisa])	seyèeto tulweéke nthàangu ásaka,   nuvidisi-my.
Nututèetodi enjiíndu (remind us of the ideas)	seyèeto tuvildisi-my, tuvilakeene*. (forget: -vilákana) seyèeno nuvilákeene,

\*Erroneously given as nuvilakeene on recording.

'Lest'; unfulfilled conditionals ('if ever'); ngà ; -ádi potential;  
more on the perfect; miscellaneous points

'Lest', 'in case' something happens in the future is expressed by means of dìñkhwa kkalá vo, followed by an indicative; this is best learnt as a phrase. The present perfect is used to refer to the future.

The phrase kele vò introduces an unfulfilled or hypothetical condition, which is either unlikely, or did not happen. (Contrast avò, which introduces a likely or probable condition.) This is followed by an indicative verb or, as here, a stable/stabilized noun/pronoun/relative verb. The pronoun here has the prefix se-, and a direct relative follows: semòno mmbwiídi '(if ever) now it is me who has fallen' = 'if ever I were to be the one who has fallen' = 'if ever I were to fall'. (Speaker has used TCII pattern for -bwá here.) kele vò sometimes occurs as kelè-vo.

The particle ngà occupies a tone phrase to itself, and introduces a clause of result, hence is translated as 'then' = 'as a result'.

The potential form of the verb consists of the auxiliary -ádi + infinitive : | yàdi mmóna 'I should see'.

The verb **-móna** 'see' is used in a number of expressions with the meaning 'experience': **-móna nkhéenda** 'see sorrow = 'experience unhappiness'.

The perfect of verbs ending in **-isa** is another fused form: **-iisi**; hence-**vidísa** ---> **-vidiisi**. Another example is **-sádisá** ---> **-sadiisi**. Perfect tone patterns depend on several variables; for affirmative forms, without object concords, there are TC, person (1st & 2nd against others), and mood (indicative, direct relative, indirect relative):

	Indicative	Direct Relative	Indirect Relative
1st & 2nd persons			
TCI	No H	No H	No H
TCII	No H	2nd stem syll. H	2nd stem syll. H
3rd persons (classes)			
TCI	1st stem syll. H	No H	No H
TCII	2nd stem syll. H	2nd stem syll. H	2nd stem syll. H

As in the penultimate example, forms without H acquire one in the final syllable, when an object concord is suffixed: **nuvidiisi-myō** 'you have lost them'; infixing a concord also produces a stem H : **inssùundidi** 'I have surpassed him'. Negative forms: all persons have 1st stem syllable H for TCI: | **kizòlele-kó** 'I don't want', | **kiwìidi-kó** 'I haven't heard/understood'. See further under 19/3. **-bwá** 'fall' is one of several verbs which the speaker assigns to both TCs; here it is treated as in TCII. For **yyéelá** see 16/3.

#### 17/6 Nkhùunku yasáambanu\* / Section 6

Pattern : (---) ka-leèndi ---a ----ko.  
 (---) cannot --- any ---.  
**Ozeěvo** | -fwete ---ilwa.  
 Therefore | -- must be ---ed for.

Model : **Kileèndi ssóneká nkkáanda-kó.**  
 I cannot write a letter.  
**Ozeěvo** | **fwete ssònekenwá.**  
 Then | you must be written for (have it written for you).

<b>Kileèndi ssóneká nkkáanda-kó.</b>	<b>Ozeěvo</b>   <b>fwete ssònekenwá.</b>
<b>Kileèndi ttyáamá nkhúni-kó.</b>	<b>fwete ttyàaminwá.</b>
<b>Kuleèndi ssúumba mvvwáatú-ko.</b> (you sg)	<b>mpfwete ssùumbilwá.</b>
<b>Kuleèndi vvóonda ntsúsú-kó.</b> (kill a chicken)	<b>mpfwete vvòondelwá.</b>
<b>Omwaana</b>   <b>kaleèndi zziwúla kyeélo-kó.</b> (open door)	<b>fwete zziwúlwiilwa.</b>
<b>Ose-dyaàame</b>   <b>kaleèndi kkòolá malavú-ko.</b> (extract palm sap)	<b>fwete kkòolelwá.</b>
<b>Katuleèndi ssamúna dyaambú-ko.</b> (explain word)	<b>nufwete ssamúniinwa.</b>
<b>Katuleèndi ssyá ffeélo muná-mvvwaatú-ko.</b>	<b>nufwete ssililwá.</b>
<b>Kanuleèndi nnatá ffundá-ko.</b>	<b>tufwete nnatínwá.</b>
<b>Kanuleèndi ssukúla nlléle-kó.</b>	<b>tufwete ssukwíilwa.</b>
<b>Owaana</b>   <b>kabaleèndi ttáanga lusaánsu-ko.</b> (read story)	<b>bafwete ttàangilwá.</b>
<b>Onsseedyá</b>   <b>kemileèndi kkotésa mabutú-ko.</b>	<b>mifwete kkotéselwa.</b>
(do up buttons, lit. make buttons enter)	

\*Erroneously given as **Nkhùunku yatáanu** in recording.

### Relational passive

The combination of relational and passive extensions gives the meaning 'have something done for/to one', literally 'be ---ed for', e.g. -tāangilwá 'be read to, have read for one'. (Warning: when you have mastered this in Kongo, you will feel the lack of it in English, and begin surprising your friends with utterances such as 'I want to be cooked for.') Some verbs ending in -ul-, -un- and similar terminations have an extra syllable for the relational and relational passive: -ziwúla 'open', -ziwúlwiil(w)a 'open for, (be opened for)'; -samúna 'describe, explain', -samúnwiin(w)a 'explain to, (be explained to)'.

## LESSON 18 / LOÖNGI DYÁKUUMÍ-YENAANA

### 18/1 Nkhùunku yánthete / Section 1

Pattern : [noun 1] --zolele ---a; | [noun 2] --vwiidi émffunu ee?  
 It is [1] that -- wishes to ---; | is it [2] that -- has the need?  
 Eělo, | [2] --vwiidi émffunu, muna---(a) e---.  
 Yes, | it is [2] that -- has the need, in ---ing the ---.

Model : Ndzò ndzolele ttúunga; | mabayà mbviidi émffunu ee?  
 It is a house that I wish to build; | is it poles/planks I possess  
 the need? (I want to build a house; do I need planks/poles?)  
 Eělo, | mabayà ovviidi émffunu, muná-ttuung' éndzo.  
 Yes, | it is planks that you possess the need, in building the house.  
 (planks are what you need for building the house.)

Ndzò ndzolele ttúunga; | mabayà mbviidi émffunu ee?  
 Eělo, | mabayà ovviidi émffunu, muná-ttuung' éndzo.  
 Dintsayà ndzolele ttúunga; | nllèle mbviidi émffunu (-túunga = 'sew' here)  
 nllèle ovviidi émffunu, muná-ttuung' edintsayá.  
 Nkkàanda ndzolele ssóneká; | papéele (paper)  
 papeèele ovviidi émffunu, muná-ssonék' énkkaanda.  
 Mavutà ndzolele ssúumba; | mmbòongo  
 mmbòongo ovviidi émffunu, muná-ssuumb' omavutá.  
 Ose-dyaăme | ndzò kazolele vvyéengesá; | tiita kavviidi (decorate; paint n.)  
 tiita kavviidi émffunu, muná-vvyengés' éndzo.  
 Onndyumba | maăza kazolele ótteka; | nkhàlu kavviidi (draw water; calabash)  
 nkhàlu kavviidi émffunu, muná-ttek' omáaza.  
 Nkhùni tuzolele okkesá; | sseèngele tuvviidi (chop firewood; axe)  
 sseèngele nuvviidi émffunu, muna-kkés' ónkhuni.  
 Wùlu tuzolele ossimá<sup>1</sup>; | ppaàwu tuvviidi (dig hole; spade)  
 ppaàwu nuvviidi émffunu, muna-ssím' ówulu.  
 Owaana | bazòlele lluúnd' évvwa-kwaáu; | luündilu dyasíkila bavwidi  
 (keep their possessions; safe receptacle)  
 luündilu dyasíkila bavwidi émffunu, muna-lluúnd' évvwa-kwaáu.

---

<sup>1</sup>. -simá 'dig' contrasts with -síma M 'prevent, stop'. -simá + ówulu ---> -sím' ówulu. This still contrasts with -síma M, which here would be muná-ssím' ówulu 'in preventing a hole'.

### Further uses of -vwá; muna 'in order to'; Variants 1 and 2 again

The present perfect of -vwá 'possess' indicating present possession has already been introduced (16/3). Followed by émffunu 'the need' (mf-fúnu M 3/4 'need, profit, usefulness'), with the name of the needful object in between, it means 'have need of something' : mbvwiidi eppáau émffunu 'I need the spade'. Here the structure has been clefted, the name of the object front-shifted and stabilized: ppaàwu mbvwiidi émffunu 'it is a spade that I need'.

A further use of -vwá is shown in the last example; the infinitive vvwá M can mean 'possession/s'. As always, it controls Class 15 concords, hence évvwa-kwaáu 'their possessions'.

muna + infinitive means 'in order to', 'in doing'.

Notice that in the question Variant 2 is used for object the speaker wishes to work on, because it is not introduced as a particular house, skirt, letter, etc. but 'a house', etc. When the answer is given, the object is regarded as defined, 'the house', etc., so Variant 1 is used.

#### 18/2 Nkhùunku yazóole / Section 2

Pattern : questions as in previous section.

Eélo, | [2] | --vwiilu émffunu muna----(a) e-[1].

Model : Ndzò ndzolel(e) éttuunga; | mabayà mbvwiidi émffunu ee?

I want to build a house; | do I need planks?

Eélo, | mabaya | mavwiilu émffunu muná-ttuung' éndzo.

Yes, | planks | are needed for building the house.

Ndzò ndzolel' éttuunga; | mabayà mbvwiidi émffunu ee?

Eélo, | mabaya | mavwiilu émffunu muná-ttuung' éndzo.

Dintsayà ndzolele ttúunga; | nlièle

nllele | uvwìilu mffúnu muná-ttuung' edintsayá.

Nkkàanda ndzolele ssóneká; | papeèle

papeele | yivwiilu émffunu muná-ssonék' énkkaanda.

Mavutà ndzolele ssúumba; | mmbòongo

mmboongo | zivwiilu émffunu muná-ssuumb' omavutá.

Ose-dyaàme | ndzò kazolele vvyéengesá; | tiita kawíidi

tiita | yivwiilu émffunu muná-vvyeingés' éndzo.

Onnduyumba | maàza kazolele óttega; | nkhàlu zámpha (of newness = new)

nkhalu zàmpha | zivwiilu émffunu muná-ttek' omáaza.

Nkhùni tuzolele okkesá; | sseèngèle yátwa tuvwiidi (axes which h.become sharp)

sseengèle yàtwa | yivwiilu émffunu muna-kkés' ónkhuni.

Wùlu tuzolele ossimá; | ppaàwu kyákkaka (spade of otherness = another spade)

ppaawu kyàkkaka | kivwiilu émffunu muna-ssím' ówulu.

Owaana | bazòlele lluúnd' évvwa-kwaáu; | luündilu dyasikila bavíidi

luundilu dyasikila | divwiilu émffunu muna-lluúnd' évvwa-kwaáu.

-vwá ctd; Variant 1 without IV; more adjectival expressions

The passive of -vwá is -vúwa, perfect form -vwiilu, hence -vwiilu émffunu lit. 'be possessed the need' = 'be needed'.

The first noun in the answer functions as subject, for which Variant 1 is

the proper form, phrase-initial, and with first H suppressed. However, in this case the speaker has left off the IV. It is recommended that you do not follow this example, but use the IV yourself, other than in this drill. See note at end of 13/6.

Several more adjectival expressions occur here, of both the kinds with which you are now familiar: possessive prefix attached to noun (-ákkaka 'of otherness, other'; -ámpha 'of newness, new') and verbs in the relative narrative past, like -á-twa '(which has become) sharp' from -twá 'become sharp' and -a-síkila 'correct, safe' from -síkila 'become correct, safe'.

### 18/3 Nkhùunku yataáatu / Section 3

**Pattern :** Muna---- | i---G---aanga [subject] [object] ee?  
 In the --- | is it that [subject] ---s the [object]?  
 Eélo, | muna---- | i-luta--ó G---aanga.  
 Yes, | in the --- | it is that -- surpasses to it/them ---.

**Model :** Muna-kkàbadi | illuùndilaang(a) émmbuungu ee?  
 In the cupboard | is it that you keep the cups?  
 Eélo, | muna-kkàbadi | iiluta-zó lluúndilaangá.  
 Yes, | in the cupboard | it is that I usually keep them.

Muna-másika | ikàllaambaang' ónkkaz'áaku ee? (in the evening, your wife)  
 Eélo, | muna-másika | ikáluta lláambaangá.  
 Muná-ffuku | itussamùnwaang' otusaánsu (at night, stories are told)  
 muná-ffuku | itùluta ssamúnwaanga.  
 Muna-kínthombo | inukkeèbaang' omávy(a) (in spring, you prepare the fields)  
 itùluta-mó kkeébaanga.  
 Muna-kkàbadi | illuùndilaang' émmbuungu (in the cupboard, you keep the cups)  
 iiluta-zó lluúndilaanga.  
 Muná-ndzo | inulluùndilaang' ónkhuni (in the house, you keep the firewood)  
 itùluta-zó lluúndilaanga.  
 Kuná-nkkoko | ibàttekelaang' óákeentó omáaz(a) (at the river,... draw water)  
 ibàluta-mó ttékaangá.  
 Kuná-zaandu | issuumbilaang' élúku (at the market, you buy cassava flour)  
 iiluta-ló ssúumbaangá.  
 Muna-mpfiInd(a) | inussolwèelaang' emphakás(a) (in the forests, you find buffalo)  
 itùluta-zó ssolwéelaanga.  
 Muna-ngoõmbe | ibàbbakilaang' ówaántu ekimbvumin(a) (from cattle, get the milk)  
 ibàluta-kyó bbákilaangá.  
 Muná-mménemene | ibakweèndaang' oyínndende kusikoól(a) (in the early morning)  
 ibàluta kweéndaang' okusikoóla.

**Stabilization of indirect relative ctd; -lúta auxiliary;  
 -anga 'continuative' suffix; relational extension ctd; word order**

The stabilization of the indirect relative was shown in 14/5, where the tense was the present perfect. Here again i- is prefixed to the indirect relative, now composed of auxiliary + infinitive: ilùta kweéndaanga 'I usually go', iiluta kweéndaanga 'it is that I usually go'. The -anga suffix gives the meaning of 'continuous' (see also 18/4).

-lúta lit. 'pass, surpass' is an auxiliary like -singa; it can be translated by English adverbs such as 'more, rather, usually'; suffixed object concord has H tone. See also 22/2 for another usage.

The relational extension is often used with expressions denoting place, e.g. 'keep in the cupboard', 'find in the forest'.

The word order in the questions is verb (+ subject) + object. In English the subject precedes the verb : 'It is at the river that the women draw water', but in Kongo one can say, 'At the river it is that (they) draw (at) the women the water'. (For other word orders see next section.)

The subject nouns in the answer have their IV omitted; you are advised not to drop the IV yourself, except in this drill, cf. note at end of 13/6.

#### 18/4 Nkhùunku yayá / Section 4

Pattern : ē (é)kkuma --lembele ---il(a) e---?

What about the reason that -- failed to ---?

--àdi ---a | kele vō | se-[pronoun] --leénde-de-dy(o) óvvaanga.

--- would --- | if that | it is now [pronoun] who is able it to do.

Model : ē kkuma zilembele kwiízil(a) endzéenza?

Why haven't the visitors come?

Zàdi kwiíza | kele vō | seyàau baleénde-de-dy(o) óvvaanga.

They would come | if | they could (do it).

ē kkum' olembélé ttwaásil' ómbbuunzi-aáku? (you bring your younger sibling)

Yàdi kúnttwaasá | kele vō | semôno nndeénde-de-dy' óvvaanga.

kkuma zilembele kwiízil' endzéenza?

Zàdi kwiíza | kele vō | seyàau baleénde-de-dy' óvvaanga.

kalembele mmanísin' omády' emwáana? (child, finish the food)

Wàdi-mó mmanísia seyàandi leénde-

olembele ssímin' émwáana muna-kívaangulá? (prevent; hurting himself)

Yàdi kúnssima semôno nndeénde-

yilembele kweéndela kuna-sikoól' eyínnende?

Yàdi kweénda seyàau baleénde-

Variation (answer): --àdi --aanga | ... | se--- --leénde-eenge-dy' óvvaanga.

--- would have ---ed | ... | --- could have done it.

ē kkum' olembélé ssiil' ómalooónga muna-luúndilu?

(you, put the plates in the cupboard<sup>1</sup>)

Yàdi-mó ssyáangá | kele vō | semôno nndeénde-eenge-dy' óvvaanga.

(I should have put them [there] if I had been able to do it)

balembele nnatín' émmbeevo kuná-ndzo anlooóngo?

(they take the patient to the hospital, lit. house of medicine)

Bàdi kúnntataangá seyàau baleénde-eenge-

etaáta kalembele kúnthwiikil' énkkaanda? (father, send me a letter?)

Wàdi-wó kúttwiikilaangá seyàandi oleénde-eenge-

(he would have sent it to you)

oásadi balembele lloóndel' enlludi? (workmen, mend the roof)

Bàdi-wó lloónda seyàau baleénde-eenge-

<sup>1</sup>. luúndilu 5/6 lit. 'place for keeping in' (<-luúnda 'keep') can be any kind of receptacle, container or storage device.

é 'what about?'; -lembele 'have failed'; 'reason for which';  
-anga extension ctd; more on word order; double objects

The particle é means roughly 'what about? or 'tell me what is...'; it has extra high pitch, and, like WH question words, does not participate in bridging.

-lembele, a perfect form, TCI, is an auxiliary meaning 'have failed'; it is often used instead of a negative.

In 17/2 we saw that the relational extension could be used with nkhí? to mean 'why?' Here likewise the relational extension is used with ékkuma (kkúma M) 'the reason' to mean 'the reason for which', hence 'why': é (é)kkuma kalembéle mmanísin(a) omády(a) emwáana 'tell me, what is the reason for which he failed to finish the food the child? = 'why didn't the child finish the food?' The verb is indirect relative.

The -anga 'continuative' extension has another use; added to a tense, it puts the time reference 'one back' in the past. The present tense you have been using, e.g. óllaambaangá 'she cooks', is actually a future tense: óllaamba 'she will cook', plus the -anga suffix, bringing it back into the present. Similarly, the present perfect has -ingi or -enge added (matching the perfect suffix vowel), to give a pluperfect: baleéndele 'they have been able' = 'they are able', vs. baleéndeleenge 'they had been able' = 'they were able'.

You will see that some variation in word order occurs. In the 2nd example, the subjects endzéenza comes after the (indirect relative) verb; in the 3rd, the subject emwáana comes after the verb and object omády(a), and in the 5th, the subject eyinnende follows the verb and locative kuna-sikoóla; conversely, in the final two, the subjects etaáta and oásadi come before the verb. The position of the subject can thus vary as between before and after the verb, but if it is after the verb, it should also be after any object or locative.

Kongo is one of the few Bantu languages which may have two object concords with the same verb form -- but one must be 'personal' or reflexive, and the other from one of classes 3-19, as in | wàdi-wó kúttwiikilaangá 'he would have sent it you'.

kívaangulá 'to hurt oneself' is a contraction of ku-yí-vaangulá (see 17/1). For kele vò see 17/5.

#### 18/5 Nkhùunku yatáanu / Section 5

Pattern : \_\_\_\_ -ánani [demonstrative]? --- -vwiidi--o ee?

They are the --- of whom, these/those? Is it --- who owns them?

Eélo, | --áa--.

Yes, | they're ---'s [possessive pronoun].

Model : Ntsámpaatú zánani ezaázi? Ngèye ovwiidi-zo ee?

They are shoes of whom these? Is it you who owns them?

(Whose shoes are these?)

Eélo, | záame.

Yes, | they're mine.

SECTION CONTINUED ON NEXT PAGE

18/5 ctd

Ntsămpaatú zánani ezaázi?	Ngèye ovwiidí-zo ee?	Eělo,   zăame.
Kívunga kyánani ekyaáki?	-kyo (wrap)	kyăame.
Nkhél(a) ánani eyaáyi?	Mòno mbvwiidí-yo	yăaku.
Mvvăatú myánani emyaámi?	-myo	myăaku.
Mmbwă ánaní eyoóyo? Mpfùmu ávat(a) ovwiidí-yo		yăandi.
Kaălu dyánani edyoódyo?	Sè-dyaáku vwiidí-dyo	dyăandi.

Variation (question): Kwa--- --vwiilu ee? Is it by --- that it is owned?

Nkkăanda myánani emyoómyo?	Kwayěeno mivwiilu ee?	Eělo,   myěeto.
Nyisi ánani eyoóyo?	yivwiilu (cat)	yěeto.
Mmbōongo zánani ezaázi?	Kwayěeto zivwiilu	zěno.
Waangăla wánani ewaáwu?	uvwiiilu	wěno.
Nkhōombo zánani ezoózo?	Kwaësi-váta zivwiilu (villagers)	zăau.
Mavyă mánani emoómo?	Kwa-ësi-kaandá-dyaaku mivwiilu (cultivated fields) (your clanfolk)	măau.

'Whose?'; possessive pronouns; mwisi-/esi-

The question word náni? was introduced in 7/1; here the possessive prefix is attached, to mean 'of whom?' = 'whose?' As in all WH questions, the first high tone of the phrase has extra high pitch, unbridged; notice this high tone is the first of the stabilized noun -- and if that noun has two high tones, the first will be higher than the second, as in Mvvăatú myánani? 'They are clothes of whom?' The demonstratives (see 8/4 and 10/3) come after 'of whom?'

For the possessive stems, see 8/3. Here the possessives are functioning as pronouns, by themselves. In this case, they have nonmoving H on the first syllable. Further, they are stable, being phrase initial, so have no IV.

The forms mwisi- M 1/2 (pl. esí-) are always attached to another noun. The meaning is 'inhabitant of (a place), member of (a group)', rather like the -er, -an, -ian, or -man of Londoner, Chicagoan, Canadian, clansman. These forms are attached to Variant 2: mwisi-váta 'inhabitant of a village, villager', cf. évata; esí-kaandá 'clan members, clansfolk', cf. ekaánda.

#### 18/6 Nkhùunku yasaáambanu / Section 6

Pattern : ě (é)kkuma -lembele ---ila(anga)? Ka---ko ee?  
 What is the reason -- has failed to ---? Didn't -- [verb]?  
 Eělo, | ekkuma -lembele ---ila(anga), | ikyăssya vó | ka---ko.  
 Yes, | the reason -- didn't ---, | it is of putting that | -- didn't ---.  
 (the reason why -- didn't --- is the fact that -- didn't ---.)

Model : ě kkuma nulembele vvóondelaang(á) ényoka?  
 Why didn't you kill the snake?  
 Kayikèdiinge yámvvaangudí-ko ee?  
 Wasn't it of poison (poisonous)?  
 Eělo, | ekkuma tulembele vvóondelaang(á) ényoka, | ikyăssya vó  
 Yes, | the reason we didn't kill the snake | is because  
 | kayikèdiinge yámvvaangudí-ko.  
 | it wasn't poisonous.

18/6 ctd

ẽ kkuma nulembele vvóondelaang(á) ényoka? Kayikèdiinge yámvvaangudí-ko ee?  
 Eělo, | ekkuma tulembele vvóondelaang(á) ényoka,

| ikyàssya vó | kayikèdiinge yámvvaangudí-ko.

ẽ kkum' éngudi-aáku kalembele kúttuungil' émmbukúna (blouse) yekívunga?  
 Kakèdiinge yónllele áfwaaná-kw' ee? (she didn't have enough cloth?)

Eělo, | ekkum' èngudi-aáme kalembele kúnthuungil' émmbukúna yekívunga,  
 ... | kakèdiinge yónllele áfwaana-kó.

ẽ kkum' oávati balembi zzólelaaáng' óttek'óbbulu-zaáu? (farmers, sell, animals)  
 Kebavwìidi mmbóongo mffúnú-kw' ee? (don't need money?)

Eělo, | ekkum' oávati balembi ... | kebavwìidi mmbóongo mffúnú-kó.

ẽ kkum' entheteémbwa zilembi mmónekén' ewaáwu? (stars, be visible now)  
 Zafukàmene ziná kwamátuti ee? (is it covered that they are by clouds?)

Eělo, | ekkum' enthetèembwa ... | zafukàmene ziná kwamátuti.

Variation: Imunà-kkuma kyákkoondwa kwa--- ee?

Is it by reason of the lack of --- ?

Eělo, | ekkuma ... | ikkoondwa kwa---.

Yes, | the reason ... | is the lack of ---.

ẽ kkuma nulembele ffwokwéelaang' olloónd' enlludí? (finish<sup>1</sup> mending the roof)  
 Imunà-kkuma kyákkoondwa kwamatóolo máfwaán' ee? (corrugated iron)

Eělo, | ekkuma tulembele ffwokwéel' elluúnd' enlludí  
 | ikkoondwa kwamatóolo máfwaana.

ẽ kkum' omwáana kalembele mmanisin' omádyá mawóonsono?

Imunà-kkuma kyákkoondwa kwandzál' ee? (lack of hunger?)

Eělo, | ekkum' omwáana ... | ikkoondwa kwandzalá.

ẽ kkum' émpfumu ávata kalembele vvóvelá kuna-lúkutakanú? (speak at the meeting)

Imunà-kkuma kyákkoondwa kwaédi kafwete vvóv' ee? (lack of what he should say?)

Eělo, | ekkum' èmpfumu ... | ikkoondwa kwaédi kafwete vvvóva.

è kkum' ongéye lembele mmanísín' ozzeénga' ónkhuni omázoono?

(finish cutting the firewood yesterday)

ikkuma kyákkoondwa kwánthaangw' áfwaan' ee? (lack of enough time)

Eělo, | ekkuma nndembele mmanísín' ... | ikkoondwa kwánthaangw' áfwaana.

è kkuma zinínaanga zákalalala émphatu ewaáwu? (fields, dry now)

Imunà-kkuma kyámbvula zilembele nnóka kwayíngi ee? (rain, failed much falling)

Eělo, | ekkuma zinínaang' zákalalal' ... | ikkoondwa kwámbvula zayíngi.  
 (lack of much rain)

'Reason why' ctd; -lembele and -lembi; 'because of the fact that';  
 -kédi(inge) 'was/were'; -kóondwa 'be lacking'; édi 'what'

This is a development of 18/4, but now you are giving the 'reason why' clause. The reason is introduced in the first set of answers by | ikyàssya vo lit. 'it is of the putting that' = 'it is that (+ statement of reason)'.

The variant -lembi, referring to the present, is used as well as -lembele, which refers to the past.

-kédi is the perfect of -kalá, which has tone patterns of TCI in some of its

<sup>1</sup>. Relational of -fwokóla 'put an end to'; -manísá means rather 'cause to come to an end', but the two can be used virtually interchangeably.

forms, though its infinitive is TCII. It means 'be'; -inge (variant -ingi) is the form taken by the 'continuative' extension when attached to it.

-kóonda means 'lack, not have'; the passive -kóondwa means 'be lacking, not be there'. ikkoondwa kwa- 'it is the lack of' shows again that the infinitive is a noun -- as also does nnóka kwayíngi 'much raining'.

édi is from a series used mostly as relative pronouns when there is no noun to relate to; here we have Class 5, impersonal, meaning 'what': ikkoondwa kwaédi kafwete vvóva 'it is the lack of what he should say' = not having anything to say. See later in 22/6.

## LESSON 19 / LOÖNGI DYÁKUUMÍ-YEVWA

19/1 Nkhùunku yánthete / Section 1

Pattern : Wuùnu ---idi ee? Is it today that --- has ---ed?  
 ðowóo, | lumíngu-lwavyookele -a---idi.  
 Oh no, | it is last week that --- ---ed.

Model : Wuùn(u) olweék(e) ee? Is it today that you have arrived?  
 ðowóo, | lumíngu-lwavyookele yalweéke.  
 Oh no, | it is last week that I arrived.

Wuùn' olweék' ee?	ðowóo,   lumíngu-lwavyookele yalweéke.
ofutídi émboongo (paid)	yafutidí-zo.
Wuùnu kavvóveesé-dyo (told you it: -vóvesá)	kamphóveesé-dyo.
keéle kúzaandu émpfumu ávat'	kayelé kúzaandu émpfumu ávata.
weéle mmónaaná yongaáng'-awwuk(a)	yayelé mmónaaná yaándi.
(went to see [together with] the doctor [of healing])	
bayaantikidi óttuung' éndzo oásadi	bayaantikidi-y(o) óttuunga.

## Variations (answer):

- (i) | mazùuzi kyÁNkheenge | it is the day before yesterday, on Nkheenge  
 (ii) | mazðono ... it is yesterday (that) ... [see 2/1]
  
  - (i) Wuùnu katweése omalavú enkkity' (trader, nkkiti; brought the palm wine)  
 ðowóo, | mazùuzi kyÁNkheenge katweesé-mo.  
 bazeéngèle omabayá oaleék(e) bazeengelé-mo.  
 numanísi éssalu twamanísi-myo.
  
  - (ii) Wuùn' otaambwiidi énkkaanda túuká kwángudi-aáku ánhazi ee?  
 (received the letter from your maternal uncle)  
 ðowóo, | mazðono yataambwiidí-wo.  
 ósuumbidi émbbati wamwáan'-aáku (bought the trousers for [lit. of] )  
 yanssuumbidi-wo (bought them for him)
- Wuùnu ziyantikidi ónnok' émbvul(a) (rain began to fall)  
 zayaantikidi ónnoka.

## Present and past perfect, ctd; further perfect forms

The questions are in the present perfect, since the speaker thinks the other person has done something today, hence the event is close to both parties. The response is in the past perfect; the speaker considers the event more remote from him, since it took place some time ago.

Further perfect forms are -voveese from -vóvesá 'lit. cause to speak = tell', -manísi from -manísa 'cause to finish, finish (something)' and -taambwiidi from -táambulá, all regular.

lumíngu-lwavyookele is from lu-míngu 'week' + lwavyookele 'which (has) passed'. These are compounded, hence the contraction to lumíngu-; the verb is treated as an extension of the noun, and since there is now H on the first stem syllable, a final H is added. Frequently used phrases often are compounded.

In Kongo, seeing someone in the sense of having a meeting with him and conversing is expressed as 'seeing together with': -mónaaná ye-, since the other party is equally involved. ngaáng(a)-awwuka is a compound; the second

element is the infinitive of -wúka 'heal'; it loses its H in the compounding. Cf. *ngaáng'aNdzaambi* in 14/2. The mother's brother, *ngúdi-ánkhazi* lit. 'mother of the female side', is a very important figure in the life of a Kongo person.

Note túuká kwa- 'from' (derived from -túuká 'come from').

## 19/2 Nkhùunku yazóole / Section 2

**Pattern :** Yamuwuúnu | (e--- |) --G---aanga (e---) ee?  
 Up to today | does (subject) still --- (object)?  
 Vvě, | ke---G---aanga(--o) dyaáka-ko, | kaànsi útu,  
 No, s/he doesn't --- (it) any more, | however,  
 | --aG---aanga(--o) beéni, muná-ttaandu kyánkhulu.  
 | s/he used to --- (it) indeed, in the era of oldness.  
 (in former times)

**Model :** Yamuwuúnu | nùkkunaang(á) engub(á) ee?  
 Up to today, | do you grow peanuts/ (Do you still grow peanuts?)  
 Vvě, | ketukkùnaanga-zó dyaáka-ko, | kaànsi útu  
 No, | we don't grow them any longer, | however,  
 | twakkùnaanga-zó beéni, muná-ttaandu kyánkhulu.  
 | we certainly used to grow them in former times.

Yamuwuúnu | nùkkunaáng' engúb' ee?  
 Vvě, | ketùkkunaanga-zó dyaáka-ko, | kaànsi útu,  
 | twakkùnaanga-zó beéni, muná-ttaandu kyánkhulu.  
 Enkhosi | yamuwuúnu | zímmonekaáng'omúntsi-yaáyi (lions, seen in this country)  
 | kezímmonekaangá dyaáka-ko, ... zammónekaangá beéni,  
 Yamuwuúnu | owaantu | bavvetáang' óndzaamb(a) (hunt elephants)  
 | kabavvetáanga-zo dyaáka-ko, ... bavvetáanga-zo beéni  
 | embaadi | yivvwaatwaáng' (palm fibre cloth, be worn)  
 | keyivvwaatwaangá ... yavvwàatwaangá ...

Variation (answer): munà-mvvu myávyooka in years gone by (before 2nd verb)

Yamuwuúnu | onkkoko wàawúna | ùvvyyookelaangá muna-káti kwávata-dyeéno  
 (that river; run through the centre of your village)  
 Vvě, | keùvvyyookelaanga-mó dyaáka-ko, | kaànsi útu,  
 | munà-mvvu myávyooka, | wavvyòokelaanga-mó beéni.  
 Yamuwuúnu | enkhaki-aáku | okweèndaanga kuna-mmbazí ánkkanu  
 (your grandfather; go to the courthouse)  
 | kakweèndaanga-ko dyaáka-ko ... wayèndaanga-ko\* beéni.  
 | ongeye | ökkangaleelaangá muna-mvvélo (travel by bicycle)  
 | kikkangaleelaanga-mó ... yakkangaleelaanga-mó beéni kíkilu.  
 | engudi zaákeentó | bàzzekaáng' évusu (old ladies, plait raffia)  
 | kebàzzekaanga-dyó ... bazzèkaanga-dyó beéni kíkilu.

### Emphatic past continuous

This expresses something which certainly used to happen. The structure is: contracted subject prefix + -a- + G/ku- + verb root + -aanga; (as present continuous, plus-a- before the root, but tones as for infinitive without shift leftward of moving H: *yassúumbaangá* 'I did indeed use to buy', cf. *íssuumbaangá* 'I buy, am buying'; *yassúumbaanga-zó* 'I did indeed use to buy them (Class 10)');

yakubaváanaangá 'I certainly used to give them'. The Class 1 = 3rd singular (human) prefix is k- for this tense in all moods: kassúumbaangá 's/he did use to buy'. The two vowel-commencing stems have the -ku- form of the tense sign, as in the present: yakweéndaanga 'I did use to go'. (In the 6th example, \* marks a narrative past continuous, given in error; see Lesson 20.)

waáwuna in No. 5 is Class 3 member of a demonstrative series meaning 'that very, that particular', composed of the -aá-V demonstrative with -na suffixed. ngúdi zaákeentó lit. 'mothers of women' is a polite term for 'old ladies'.

### 19/3 Nkhùunku yatáatu / Section 3

**Pattern :** One of various ways of expressing 'X hasn't happened yet; should we Y?' The reply is: 'Yes, you should/could Y until (yevaná, yavaná) X has happened.'

**Model :** Endzeenza | kezilweèk(e) eéti-kó; | tufwete kubàviingil(á) ee?  
 The guests | haven't yet arrived; | should we wait for them?  
 Eélo, | nufwete kubàviingilá yavaná zilweéke.  
 Yes, | you should wait for them until they have arrived.

Endzeenza | kezilweèk' eéti-kó; tufwete kubàviingil' ee?  
 Eélo, | nufwete kubàviingilá yavaná zilweéke.  
 Emmbizi | keyitòmene vvyá-ko; | ndenda-yò yyambúla | yayila dyaàk(a) ee?  
 (meat, not properly cooked; could I leave it to boil some more?)  
 | lenda-yò yyambúla | yayila dyaàka, yevaná yitomene vvyá.  
 Enthaangu | kana kàkuluká-ko; | tulenda kweèto kkwáminin' ókweénd' ee?  
 (sun, not yet set; should we continue walking/travelling?)  
 | nulenda kweèn(o) ókkwaminin' ókweénda, yeván' énthaangu kakulukidi.  
 Emmbeeveo | kana kàtoma ssásuká-ko; | kafwete kkalà káká muna-mpfúlw' ee?  
 (patient, not fully recovered; should he just be [=stay] in bed?)  
 | kafwete kkalà káká muna-mpfulú yevaná katomene ssásuká.  
 Kivéeno eéti nsswá-ko vó | njeenda; | ndenda kkalà vaáv' ee?  
 (I haven't been given permission to go; could I stay here?)  
 lenda kkal'èvoóvo (there) yevan' óveen(o) onsswá vo | weenda.  
 Omaaza | kana màyanduká-ko; | ekiinzu | kifwete yyambúlwa | kyakala vana-tíy' ee?  
 (water, not yet become hot; should the pot be let stay on the fire?)  
 | kifwete yyambúlwa | kyakala vana-tíya yevan' ómáaza mayandukidi.  
 Embungéezi | kana yimàna vvengómoka-ko; | tulenda kkòsoká-kweeto evaáv' ee?  
 (mist, not yet cleared; could we actually sit here?)  
 | nulenda kkòsoká-kweeno evoóvo yevan' émbungeézi yiméne vvengómoka.

#### yevaná 'until'; negative perfect

'Until' is expressed by yevaná (variant yavaná) followed by the indirect relative, lit. 'until that it has happened'. The subject of the relative may precede or follow its verb, as usual; in these examples, the subjects precede the verb. A future expected event after yevaná is in the perfect (as in English : 'until the mist has cleared'). Note that -tóma has a regular perfect form, -tomene.

The negative perfect, present and past, has the same pattern for all persons, and both TCs: H on first stem syllable, and on a suffix such as -ko or object concord. As always, only one further H may be added, even with two

suffixes: **kizòlele-zo-kó** 'I don't want them'.

Note *ka-* for Class 1/3rd sg subject prefix on *kafwete*; this is equivalent to an emphatic tense (see previous and next sections).

**19/4    Nkhùunku yayá / Section 4**

Pattern : [Emphatic past], | iboosí | -----idi, | kewaú-ko ee?  
-- did ---, | and then | ---ed, | isn't that so?  
Eëlo, | [emphatic past] yevaná --- --a---idi.  
Yes, | -- really ---ed, until -- had ---ed.

Model : Kakkiyă, | iboos̄ | oyoóyele, | kewaău-ko ee?  
He did travel, | and then | he got tired, | isn't that so?  
Eělo, | kakkiyà yevaná kayoóyele.  
Yes, | he did travel until he had got tired.

Kakkiyă, | iboosī | oyođyele, | kewaău-ko ee? Eĕlo, | kakkiyă yevaná kayoóyele.

Wavvaăv(a) énkhoombo-zaáku, | iboosī | omweeně-zo, (you did seek your goats)  
| yavvaăv' énkhoombo-zaáme yavaná yanweené-zo.

Ekinndende | kyallundūmuka, | iboosī | kyallwaàka vana-gaále,  
(child ran; reached station)  
| kyallundūmuka yevaná kyalweéke vana-gaále.

Kattèezá, | kattèezá, | iboosī | okummbaninu | osúundidi,  
(did try, finally conquered = succeeded)  
kattèezá, | kattèezá, yevaná kasuundidi.

Nwammaănta, | nwammaănta, | iboosī | okummbaninu | nulweéke kuná-nttu amoóngo,  
(you pl did climb, finally reached summit [lit. head] of mountain)

Twammaănta, | twammaănta, yevaná twalweéke kuná-nttu amoóngo.

Emwíini | wattéeká, | iboosī | emmbungeezi | yivengömokene,  
(sunlight did shine; mist dispersed)  
| wattéeká yevan' émmbungéezi yavengómokene.

Embvula | yàtoma nnóka, | iboosī | yiylées(e) énkkoko,  
(rain fell hard; filled the river)  
| yàtoma nnóka, yevaná yayelées' énkkoko.

Emmbeevo | kavvèw(a) enlloóngo, | iboosī | kassàsuká,  
(was given medicines; recovered)  
kavvèw' enlloóngo, yevaná kasasukidi.

Owaana | baddyă, | iboosī | bayyùkutá (were satisfied, sated)  
| baddyă yevaná bayukwiiti.

**Emphatic past; iboosI; perfect forms ctd; past perfect ctd; preverbal locatives**

The emphatic past focusses attention on the verb: 'I did look for my goats', or, 'I looked for my goats' (rather than do anything else to them). In English we might use an emphatic intonation, or stress the verb or its auxiliary. The Kongo emphatic past has the structure of the emphatic past continuous, minus -anga, i.e. subject prefix + -a- + G/ku- + root + -a. Stem tones as infinitive, but no shift of moving H: **yamóna** 'I really did see', cf. **immona** 'I shall see'. The Class 1/3rd sg subject prefix is k-, as before : **kaddyà** 'he actually did-eat. WARNING: in some grammars, this is given as the 'narrative past'; in Angolan Kongo it is not; for Zoombo narrative past see Lesson 20.

*iboosí* is said to be from Portuguese *depois* 'then, afterwards'.

Two more perfect forms here are *-yeléese* from *-yelésa* 'to make full, fill', and *-yukwiti* from *-yúkutá* 'be satisfied, full (of food)'.

The past perfect here can be translated by the pluperfect: 'he did travel, until he had got tired.' As always, there is the implication of remoteness: the speaker is concentrating on the emphatic verb, and the result is subsidiary.

In No.4, the locative *okumbaninu* 'at the end = in the end' comes before the verb. A preverbal locative is like a subject/topic; it has IV, Variant 1 pattern, is phrase initial and first H suppressed: | *okumbaninu*. Exceptions are locatives with 'long' prefixed element, *muna-* etc. (see 11/5, 18/2).

#### 19/5 Nkhùunku yatáanu / Section 5

Pattern : [Emphatic past] | *kemu---a nkkutú-ko*, | *iwáau ee?*  
 -- did ---, | without ---ing, | is that so?  
*Eélo*, | *kanèele vó* | [emphatic past] *kíkilu*,  
 Yes, | although | -- did ---,  
 | *ke--sidi ---a nkkutú-ko*.  
 | -- didn't ever --- at all.

Model : *Kakkiyá* | *kemuyyooya nkkutú-ko*, | *iwáau ee?*  
 He did walk | without getting tired at all, | is that right?  
*Eélo*, | *kanèele vó* | *kakkiyá kíkilu*, | *kasidi yyoóya nkkutú-ko*.  
 Yes, | although | he did walk a lot, | he never got tired at all.

*Kakkiyá* | *kemuyyooya nkkutú-ko*, | *iwáau ee?*  
*Eélo*, | *kanèele vó* | *kakkiyá kíkilu*, | *kasidi yyoóya nkkutú-ko*.  
*Ekinndende* | *kyallundùmuka kuna-gaále*, | *kemullwaaka múnthaangw' ámmbote-kó*,  
 (did run to the station, and didn't arrive in [good] time)  
*kyallundùmuka kíkilu*, | *kekyasidi llwaáka múnthaangw' ámmbote*  
*Nwammaánta*, | *nwammaánta*, | *kaánsi* | *kemussala llwaáka kúnttu amoóngko-ko*,  
 (without managing to get to the summit)  
*twammaánta kíkilu*, | *ketwasidi llwaáka kúnttu amoóngko*  
*Embvula* | *yátoma nnóka kwayíngi*, | *kaánsi* | *kemuyyelesa nkkóko-kó*,  
 (without filling the river)  
*yátoma nnóka kwayíngi*, | *keyasidi yyelésa nkkóko*  
*Ewaana* | *baddyá*, | *kaánsi* | *kemuyyukutá-ko*, (without getting satisfied)  
 baddyá kíkilu, | *kebasidi yyúkutá*  
*Kattòma ttéezá*, | *kaánsi* | *kemussunda-ko*, (tried hard without succeeding)  
 kattòma ttéezá kíkilu, | *kasidi ssúnda*  
*Emwiini* | *wattéeká*, | *kaánsi* | *kemuvvengomona mmbungéze-ko*  
 (without dispersing the mist)  
*wattòma ttéeká kíkilu*, | *kewasidi vvengomona mmbungéze*  
*kanèele vó* 'although; *kemu-* 'without doing'

'Although' *kanèele vó*, is followed by an indicative, often an emphatic form. The attaching of *kemu-* (-ko) to an infinitive, phrase initial position, and first H suppressed, means 'and not (verb), without doing'. Cf | *kemumono-ko* 'and not me, than me' (13/4). This also expresses a negative result, or simultaneous action: 'he went and didn't come back' = 'he went without coming back': *kakweénda* | *kemuvvutuká-ko*.

## LESSON 20 / LOÖNGI DYAMÁKUMOOLÉ

20/1 Nkhùunku yánthete / Section 1

Pattern : Avō | [negative future, verb 1] | [negative future, verb 2]  
 If | -- doesn't [verb 1], | -- won't [verb 2].  
 issya vó | nkhetè ---a, | -fwete ---a?  
 That is to say, | before -- [verb 2] | -- must [verb 1]?

Model : Avō | killaamba-kó, | kiddy-a-kó.  
 If | I don't cook, | I won't eat.  
 issya-vó | nkhetè dya, | ofwete lláamba?  
 That is to say, | before you eat, | you must cook?

Avō | killaamba-kó, | kiddy-a-kó. issya-vó | nkhetè dya, | ofwete lláamba?  
 Avō | muuntu | kavvitùla mambóongo-kó, | kalleènda ssúumba llékwa-kó,  
 (if a person doesn't take money with him, he won't be able to buy a thing)  
 | nkhetè kasuumb(a) éllekwa, | kafwete vvítùl' émboongo?  
 | ketummanisa ssálu-kó, | ketukweénda-ko. (finish task; go)  
 | nkhetè tweendá, | tufwete amanis' éssalu?  
 | kenukùnlloomba-kó, | kakunùsadisá-ko. (ask him; he won't help you)  
 | nkhetè katusádisá | tufwete kùnlloomba.  
 | kùyyuvulwá-ko, | kulleènda vvútulá mphútwillú-ko. (return an answer)  
 (be asked) | nkhetè mbvutul' émphutwillú, | mpfwete yyùvulwá?  
 | ketùlloomba nsswá-ko, | ketulleènda kwizá-ko. (ask permission; come)  
 | nkhetè nwiizá, | nufwete llòomb' onsswá.  
 | kiñzu | kekissukùlwá-ko, | kekilleènda lláambilwá-ko. (be cooked in)  
 | nkhetè kilaambilwá, | ekiñzu | kifwete ssukùlwá nthéte.  
 (before it can be cooked in, the pot must be washed first)  
 | akeentò | kebatteka maáza-kó, | owaantu | kebànnwa-kó.  
 | nkhetè banwa, | oakeentò | bafwete ttèka nthét(e) omáaza.  
 | maaza | kemakkuluká-ko, | ketusínga lleénda ssaúka nkkóko-kó.  
 (water doesn't go down, we sha'n't be able to cross the river)  
 | nkhetè tusaúk' ónkkoko, | omaaza | mafwete kkùluká nthéte?

Future tense; with avò (future condition);  
 nkhetè + dependent verb form; question pitch features

The one-word **future tense** consists of subject prefix + G/ku- + root + -a. Tones as infinitive, with H shift one syllable to left for TCI verbs when there is a syllable before the root: i-m-mon-a 'I shall see', tu-kù-m-mon-a 'we shall see you sg', tu-ku-bà-mon-a 'we shall see them', tu-s-sukùl-a 'we shall wash', etc. This has the meaning 'we shall do', rather than 'we are going to do', (which is expressed by the -singa auxiliary + infinitive). The indirect relative has ka- as usual for the Class 1/3rd sg prefix: ... ká-m-mon-a 'which he will see'. In this section we have the negative, formed as usual by k(e)-ko: ketùlloomba nsswá-ko 'we sha'n't ask permission'.

When used with avò, this expresses a **future condition**. This is a condition more certain of fulfilment than the avò + subjunctive of 5/5: 'if you don't ask' rather than 'if you were not to ask'. Notice that a subject noun can come between avò and the verb, and this noun will be, as usual, in Variant 1 form,

with IV. Strictly, the noun should be written with IV, and -ō of avō elided, with H transferred to the noun IV: av' õ-|-muuntu, but since the elision is across phrase boundary, it is more convenient to write the vowel on avō.

You may have noticed that there is no fall on the final H of the questions which constitute your response. As mentioned in 5/5, this is characteristic of yes-no questions which are not formed with ee?

The dependent verb form consists of subject prefix + root + -a, with H on the -a except for monosyllabic stems. The ka- subject prefix is used for Class 1/3rd sg. nkhetē 'before' is used with reference to future events: nkhetē nweendā 'before you (can) go' -- and is usually accompanied by a command, or statement of something which must happen, the condition under which the event can take place. The tone patterns of this are not yet certain; TCI verbs seem to have no H, unless final in the phrase, TCII verbs have 2nd stem syllable H.

## 20/2 Nkhùunku yazóole / Section 2

Pattern : [Verb) + [specific] | yo-[generic] -ákkaka, | ndívoo ee?  
 " " | and other ---s, | is that so?  
 īgeta, | [verb] + [generic] | ně | i-[specific].  
 Yes indeed, | " " | like | it is the [specific].

Model : Tufwete ttwaāsa ngubá | yomàdyá mákkaka, | ndívoo ee?  
 We should bring peanuts | and other food, | shouldn't we?  
 īgeta, | nufwete ttwaāsa madyá | ně | ingùba.  
 Yes indeed | you should bring food | such | as peanuts.

Tufwete ttwaāsa ngubá | yomàdyá mákkaka, | ndívoo ee?  
 īgeta, | nufwete ttwaāsa madyá | ně | ingùba.  
 Bakkòondaangá mphakása, | yòbbulu yákkaka,  
 (did use to hunt buffalo & other animals) | bakkòondaangá bbúlu | ně | imphakása.  
 Engudi-aăku | öttuungaangá mbukúna | yòmvvwaatú myákkaka,  
 | öttuungaangá mvvwáatú | ně | immbukúna.  
 Onkkiti | öttekaangá sabúni | yòllekwa yákkaka,  
 (sells soap & other things) | öttekaangá llékwa | ně | isabúni.  
 Ongeye | össuumbaangá kkwá (yams) | yomàdyá mákkaka,  
 | issuumbaangá madyá | ně | ikkwá.

Variation (question): | dyallüdi ee? is it true? (replaces | ndívoo ee?)  
 (answer): | ně | i- on 1st verb of question, indirect relative.

Ongeye | vitidi vvòva kalá-vo | kukèdiingi kuúna-ko, | dyallüdi ee?  
 (you have previously said already that | you weren't there)  
 īgeta, | kikèdiingi kuúna-ko, | ně | imphitidi vvòva kalá.  
 Bassoonga vó | empfumu | wafwiidi, (they told you that | the chief had died)  
 | empfumu | wafwiidi, | ně | ibántsoonga. (as they told me)  
 Oyeeno | nutekele vvòva vó | nuzolele kubàsadisá  
 (you said at first) | tuzolele kubàsadisá, | ně | itutekele vvòva kalá.  
 | ně | i- '(such) as'; -víta & -téka; past narrative

| ně | i- means literally 'like | it is ...'; i- may be attached to noun or relative verb (either kind). When attached to a noun or direct relative, the

meaning is 'such as', when giving examples; when i- is attached to an indirect relative verb, the meaning is 'as': llékwa | ně | isabūni 'articles such as soap'; | ně | mphitidi vvóva kalá 'as I said before'. Stabilization of relatives was described in 14/2 and 14/5; as there, forms without H acquire one on the i-, thus mphitidi vvóva 'I previously said', but mphitidi vvóva 'it is that/what I said'. (vó is sometimes written as suffixed, and sometimes not; in this course it is only hyphenated when clearly attached, as when it has no H.)

Two auxiliaries shown here: -vita (perfect -vitidi) and -téka (-tekele), both meaning 'do first, do previously, before something else' (cf. 11/6).

The forms bássoonga 'they told you sg' and bántsoonga 'they told me' are narrative past (see 20/5), in error for the emphatic past. Neither tone nor gemination is symbolized in present Kongo orthography, so the written form yasadisa may stand for any of five speech forms: emphatic past yassàdisá 'I really did help', narrative past yásadisa 'I helped'; past narrative with 2nd sg object concord yàssadisa 'I helped you', subjunctive yasadisa 'that I may help', and subjunctive with infix cord yassàdisá 'that I may help you'). This creates interpretation problems, and accounts for several places in this course where the reader has interpreted differently from the intention.

### 20/3 Nkhùunku yatáatu / Section 3

Pattern : (E---) [verb 1] | iboosí | [verb 2].

(The ---) ---ed, | then | ---ed.

Eělo, | dyallúdi; | [verb 1] | ye-[verb 2].

Yes, | it's true; | -- ---ed | and (to) ---.

Model : Oyaandi | wanànik(a) ekkúnda, | iboosí | wákosoka.

He | pulled out the chair, | and then | he sat down.

Eělo, | dyallúdi; | wanànik' ekkúnda yókkosoká.

Yes, | it's true; | he pulled out the chair and sat down.

Oyaandi | wanànik(a) ekkúnda, | iboosí | wákosoka.

Eělo, | dyallúdi; | wanànik' ekkúnda yókkosoká.

Wàtelama, | iboosí | wàvova mambú-maNdzámby' ámphuungu (words of the high God)  
| wàtelama yévvova ...

Wabòong(a) enkuúnga, | iboosí | wayimbila. (took up the song; sang)  
yeyyimbila.

Wabòong' elápi, | iboosí | wàyaantik' óssoneká.

yóyyaantik' óssoneká.

Bassìk' ónkkele-myaáu, | iboosí | bavvòond' énhosi. (fired guns; did kill lion)  
yóvvoond' énhosi.

Embula | zannõka, | iboosí | zazzàdís' énkkoko

yózzadís' énkkoko.

Omadya | mallãambwa, | iboosí | maddìwa kwawaántu.

yóddiwa kwawaántu.

Omwaana | wàbwa vana-nttótó | iboosí | wadíla. (fell on the ground; cried)  
yoddilá.

Wayàlumun' ónkkaand' aNdzáambi, | iboosí | walðonga. (opened God's book = Bible)  
yolloónga.

Ommbwa | yáteelwa, | iboosí | yakotà muná-ndzo. (was called, lit. spoken to)  
yokkotá muná-ndzo.

### Past narrative; consecutive

The past narrative consists of the contracted subject prefix + -a- + root + -a. TCI verbs have H on the prestem syllable, TCII verbs on the 2nd stem syllable: **yámona** 'I saw', **yanúmona** 'I saw you pl', but **yaséva** 'I laughed', **yabaséva** 'I laughed at them'. (See also 20/5.) This tense is used in telling stories, or relating events in the remote past.

**ye-** + infinitive expresses a consecutive, 'and ---ed': **yómmona** 'and saw', lit. 'and to see'.

**Ndzáambi ámphiungu** lit. 'God of the highest point', cf. Latin *in excelsis* 'in the highest'.

#### 20/4 Nkhùunku yayá / Section 4

Pattern : 0--- | -a---a oG---a.

The --- | ---ed to ---.

**Okummbaninu** | awéyi, | -aG---a(a) ee?

In the end, | how is it? | did -- actually ---?

Model : **Ommbeevo** | wàteez(a) óttelamá nkkúumbu myayíngi.

The sick man | tried to stand up many times.

**Okummbaninu** | awéyi, | kalleènd(á) óttelam(á) ee?

In the end, | well, | was he in fact able to stand?

**Ommbeevo** | wàteez' óttelamá nkkúumbu myayíngi.

**Okummbaninu** | awéyi, | kalleènd' óttelám' ee?

**Dyaäki;** | ommbut(a) amuüntu | wàteeza-dyó ssyá vana-meéza.

(it is an egg; tried to put it on the table) | kassyä-dyo ee?

**Omphofo** | wàzola mmóna (blind man; wanted to see) | kammón'

**Onkhongo** | wàzola bbáka (hunter; catch [something]) | kabbák'

**Ömwaana** | wayìindula llóomba (thought of asking) | kallöomb'

**Onttuungi** ändzo | wàzola lléeká (housebuilder) | kalléék'

**Öakeentö** | bakåna ssáalá (intended to stay) | bassäál'

**Oaleëke** | bakåna kkítuká ngaangá záwwuka | bakkítük'  
(intended to become doctors)

**Ompfumu zamakaända** | bakåna llaända | ballaänd'

**Öngudi zaäkeentö** | bayìindula kweendá (thought of going) | bakweënd'

**Öakiyi** | bakåna llwaáka müllumbu-kyookyo | ballwaäk'

(travellers; intended to arrive on that day)

This section practises the emphatic past, and the preverbal locative (see 19/4). Note the useful verbs **-kaná** 'intend' and **-yiíndula** 'think (of doing)'. **-kituká** means 'change/turn into something different', hence 'become (what you are not now)'.

20/5 Nkhùunku yatáanu / Section 5

This is a repetition drill; all examples are said once only; repeat after the speaker.

**Narrative Past Tense**

TCI

yădyā	I ate
yămona	I saw
yăvaanga	I did/made
yătwaasa	I brought
yăkosoka	I sat down
yăsungamena	I remembered

TCII

yakōta	I entered
yalăanda	I followed
yalōngoka	I learnt
yalündumuka	I ran
yayīza	I came
yayēnda	I went

The pattern stays the same for all persons and all moods (indicative, both relatives), but the 3rd sg/Class 1 subject prefix is k- for the indirect relative: kámona 'which s/he saw', vs. wámona 's/he (who) saw', as usual. The examples are recorded as they are in phrase initial position, with nothing following in the same phrase, i.e. | yădyā, etc. A following word with H would have bridging: | yădyā' omádyā 'I ate the food', etc.

20/6 Nkhùunku yasáambanu / Section 6

This is a repetition drill.

**Emphatic Past Tense**

TCI

yaddýā	I did eat
yammōna	I did see
yavvăanga	I did do/make
yattwásá	I did bring
yakkósoká	I did sit down
yassúngamená	I did remember

TCII

yakkotă	I did enter
yallaănda	I did follow
yallundūmuka	I did run
yakwiíza	I did come
yakweěnda	I did go

In this tense the 3rd sg /Class 1 subject prefix is k- throughout: | kakkotă 'he really did enter' and | ...kakkotă 'which he really did enter'. Again, the examples are spoken as they are in phrase initial position, occupying an entire tone phrase; in the case of forms with two high tones, this produces bridging: | yakkósoká 'I really did sit down'. (Speaker has used TCI for -twásá here.)

20/7 Nkhùunku yantsámbwaadi / Section 7

This is a repetition drill.

**Future Tense (one-word)**

TCI

TCII

Íddya	I shall eat	ikkotă	I shall enter
Ímmona	I shall see	illaánda	I shall follow
Ívvaanga	I shall do/make	illwaákä	I shall arrive
Íttwaásá	I shall bring	illongóka	I shall learn
íkkosoká	I shall sit	illundúmuka	I shall run
íssungamená	I shall remember	ikwiiza	I shall come
		ikweénda	I shall go

Tones are the same for indicative and relative; in the indicative, as here, phrase initial position leads to bridging of two H's. The indirect relative 3rd sg/Class 1 subject prefix is ka-: ollongóka 's/he will learn', kallongóka 'which s/he will learn'.

**TEST FOR LESSONS 17-20 (key on p.145)**

A. Translate from Kongo:

1. Dyàmmbote vó | yakityàamín' ónkhuni | mōno-kibeěni.
2. Ekkuma | nkhý bakwiízilaang' ommbazí endzéenza?
3. Emakaya mántti | mánkhuunzu mená.
4. Untsiidi ekínhutú-kyaaame effeélo.
5. Kele vő| seyéeno nubakidi yyéelá kwámmbi, | ngă | yádi mmóna nkhéenda.
6. Waawú vo | omwaana | kaleéndi kkotésa mabutú-ko, | ofwete kkotéselwa.
7. Sseèngele nuvviidi émffunu muna-kkés' ónkhuni.
8. Emboongo | zivwiilu émffunu muná-ssuumb' émvvwaatú.
9. Muna-mpfiýnda | itùluta ssolwéelaang' éndzaamba.
10. Yádi kwiiza | kele vő | semôno nnendeénde-dy' óvvaanga.
11. Oasadi | bádi lloónd' enlludí | kele vő | seyáau baleéndeenge-dy' óvvaanga.
12. Kaălu dyánani edyoódyo? Kwayéeno divwiilu ee? Eélo, | yéeto.
13. Ekkum' enthàangwa kalembi mmónekén' ewaáwu | ikyàssya vó | wafukàmene kená kwamátuti.
14. Mazòono yayelé mmónaaná yóse-dyaáme.
15. Kíkkangaleelaangá muna-mmvélo dyaáka-ko, | kaănsi | munà-mvvu myávyooka, | yakkàngaleelaanga-mó beéni.
16. Ekiinzu | kifwete yyambúlwa | kyakala vana-tiya yevan' ómáaza mayandukidi.
17. Yavvaáv' engoómbe-zaame yevaná yamweené-zo.
18. Kanéele vó | yallundúmuka kíkilu, | kyasiidi llwaáka múnthaangw' ámmbote-kó.
19. Nkhétè nweendá, | nufwete llòomb' onsswá.
20. Kikèdiinge kuúna-ko, | ně | imphitidi vvóva kalá.
21. Embvula | yattóma nnóka yoyyelés' ónkkoko.

## B. Translate into Kongo:

1. It's best for me to post the letter for myself.
2. Why do the people carry guns?
3. A stone is hard; human body skin is soft.
4. Carry the parcel home for me.
5. If it (the roof) were to let the rain in, I'd be upset.
6. Since you can't kill a chicken, you'll have to have it killed for you (tr. be killed for).
7. You need money in order to buy things.
8. A safe place is needed for keeping your possessions in.
9. It's cattle people usually get milk from (tr. From cattle it is that catch from the people the milk).
10. We should have taken the patient to hospital if we could have (done it).
11. Whose land (tr. fields) is this? Does it belong to your family (clansfolk)? Yes, it's theirs.
12. The reason we didn't finish building the house is the lack of money.
13. It was last week that the rain began to fall.
14. People no longer hunt lions in this country, but many years go they certainly used to hunt them.
15. The patient should certainly stay in bed until he has fully recovered.
16. He did try and try, until he succeeded.
17. Although he tried his level best (tr. did well to try), he didn't manage to succeed at all.
18. Before he'll help you, you have to ask him.
19. You should buy food such as yams and cassava flour.
20. He took up the pen and began to write.
21. Finally the young man did become a doctor.

## LESSON 21 / LOÖNGI DYAMAKUMOOLÉ-YEMOSI

21/1 Nkhùunku yánthete / Section 1

This is a repetition drill.

## Stabilization of nouns with i-

<i>íse</i>	he/it is the father	<i>inndúumba</i>	it is the girl
<i>imáše</i>	they are the fathers	<i>izinndúumba</i>	it is/they are the girls
<i>issé</i>	it is the color	<i>imuňntu</i>	it is the person
<i>ívata</i>	it is the village	<i>iwaňntu</i>	they are the people
<i>imávata</i>	they are the villages	<i>inssadísí</i>	it is the assistant
<i>illúdi</i>	it is the truth	<i>iásadísí</i>	it is the assistants
<i>imalúlu</i>	they are the (sp.) bitter leaves	<i>inllongöki</i>	it is the pupil
<i>ibayá</i>	it is the plank/pole	<i>ilùkutakanú</i>	it is the meeting
<i>imabayá</i>	they are the planks/ poles	<i>ilùsuunzulú</i>	it is the introduction
<i>ívaangu</i>	it is the action	<i>iluyangălalu</i>	it is the happiness
<i>imávaangu</i>	they are the actions	<i>intsoõmpelo</i>	it is the marriage (lit. the borrowing)

This brings together nouns of all tone-patterns. When i- is prefixed, the noun has Variant 1 pattern -- any nouns with moving H will show it on the pre-stem syllable, and nouns with two H's show bridging, since i- has the effect of stabilizing the noun to mean 'it/he/she' is the ...' This is called **restrictive or defining stabilization**.

21/2 Nkhùunku yazóole / Section 2

This is a repetition drill.

**Stabilization without preprefix**

sě	he/it is a father	muuntú	it/he is a person
masě	they are fathers	waantú	it is/they are people
ssě	it is a color	nnduúmba	it/she is a girl
văta	it is a village	nssàdisí	it/s/he is an assistant
navăta	they are villages	asàdisí	they are assistants
llüdi	it is truth	nllongöki	it/s/he is a pupil
malülu	they are bitter leaves	alongöki	they are pupils
bayă	it is a pole/plank	lukùtakanú	it is a meeting
mabayă	they are poles/planks	lusùunzulú	it is an introduction
văangu	it is an action	luyangălalu	it is happiness
navăangu	they are actions	ntsoõmpelo	it is a marriage

This is stabilization by phrase initial position only, though the phrase boundary is not marked, since the noun is a complete sentence in itself. This kind of stabilization has an indefinite or undefined meaning, i.e., 'he is a pupil', 'they are people', also the impersonal in 'it's people I want to see'. This is in fact the first kind of stabilization you learnt (see 2/3). The noun has Variant 2 pattern, without IV. As always, there is bridging of two H's.

21/3 Nhùunku yatáatu / Section 3

This is a repetition drill.

**Nouns with and without stem augments**

imăse,   masě	(fathers)
ikímpha,   kímpfa	(tale of marvels)
imăvata,   navăta	(villages)
iămmbuta,   ămmbuta	(elders)
imuúntu,   muuntú	(person)
ikimuúntu,   kimuúntu	(human nature)
ingaăngula,   ngaangula	(blacksmith)
ikingaăngula,   kingaăngula	(smithery)

Both nouns in each pair belong to the same tone class, but the second has a stem augment, which 'fixes' the pattern at Variant 1, like any other preprefix. This is especially clear when the words are related, as muuntú and kimuúntu.

21/4 Nkhùunku yayá / Section 4Nítu : the body

This section is primarily for medical students. If you do not need more than the basic body part vocabulary, skip what you feel is unnecessary, or learn a few items, and come back later to the others, using this as a reference guide.

Pattern : [Number of picture.) E-aa-V | i---.  
 [Number of picture.) This | is the ---.

Model : Moðsi. Ewaawu | Ínttu.  
 1. This | is the head.

1. (Moðsi.) Ewaawu | Ínttu (head).
2. (Zoðle.) Ewaawu | intsúki (hairs).
3. (Tátu.) Ekyaki  
     | ivvalànganza kyánttu (skull).
4. (Yá.) Ekwaaku | itðomfo (skull).
5. (Taðnu.) Omaama | imeénga (blood).
6. (Sàambánu.) Eyaayi | Ívvisi (bones).
7. (Ntsàmbwaádi.) Ewaawu  
     | inssuný (muscle).
8. (Naðna.) Ezaazi | Ímpfuunda (flesh).
9. (Vwé.) Elwaalu | ilðse, | yovð,  
     | eyaayi | impholð (face, visage)
10. (Kùumí.) Ewaawu | Ínkkut(a) alóse  
     (forehead).
11. (Kùumí-yemosi.) Omaama  
     | imabúundi (cheeks).
12. (Kùumí-yezoole.) Ekyaki | Íbbobo,  
     | yovð, | izzévo (chin).

21/4 ctd

13. (Kùumí-yetatu.) Okwaaku | ikütu;  
| yě | omaama | imătu (ear/s).
14. (Kùumí-yeya.) Ezaazi | intse  
zaméeso (eyebrows).
15. (Kùumí-yetaanu.) Eyaayi | iffukilú  
yaméeso (eyelids).
16. (Kùumí-yesaambanu.) Ezaazi  
| intsalantsala zaméeso (eyelashes).
17. (Kùumí-yentsambwaadi.) Edyaadi  
| idíisu; | yě | omaama | iméeso (eye/s).
18. (Kùumí-yenaana.) Endyooyu | imwàan'  
adíisu (pupil, lit. child of the eye).
19. (Kùumí-yewwa.) Ewaawu | inttungùnuunu  
adíisu (white of the eye).
20. (Makùmoolé.) Endyooyu | inkkoongolo  
adíisu (iris).
21. (Makùmoolé-yemosi.) Ekyaaki  
| ibbobo kyáyaanda (lower jaw).
22. (Makùmoolé-yezoole.) Ewaawu | Ínzzunu,  
| yovõ, | eyaayi | immbõombo (nose).
23. (Makùmoolé-yetatu.) Ekyaaki | ibbëfo;  
| yě | eyaayi | ibbëfo (lip/s).
24. (Makùmoolé-yeya.) Ewaawu | imwàangu  
ammbóombo (bridge of the nose).
25. (Makùmoolé-yetaanu.) Edyaadi | isüunya,  
| yovõ, | ewaawu | Ínkkyeénje  
(moustache | ór | whiskers).
26. (Makùmoolé-yesaambanu.) Elwaalu  
| iluzëvo; | yě | ezaazi | indzëvo  
(hair of beard, beard)
27. (Makùmoolé yentsambwaádi.) Edyaadi  
| idíinu; | yě | omaama | iméeno  
(tooth, teeth).
28. (Makùmoolé yenaána.) Ewaawu  
| imffingýnya; | yě | emyaami  
| imffingýnya (gum/s).

21/4 ctd

29. (Makùmoolé-yewwa.) Elwaalu  
 | ilùbini; | yě | elwaalù | ilùlaka  
 (tongue, larynx).
30. (Makùmatatú.) Ekyaaki  
 | imminumínu (Adam's apple).
31. (Makùmatatú-yemosi.) Eyaayi  
 | ïntsiingu (neck).
32. (Makùmatatú-yezoole.) Edyaadi  
 | ïlaka (throat).
33. (Makùmatatú-yetatu.) Ewaawu  
 | inttuutu álaka, | yovõ-mphe  
 | ìmvvuvu álaka (windpipe).
34. (Makùmatatú-yeya.) Eyaayi  
 | inndïinga (voice[-box]).
35. (Makùmatatú-yetaanu.) Edyaadi  
 | ïveembo; | yě | omaama  
 | imäveembo (shoulders).
36. (Makùmatatú-yesaambanu.)  
 Ekwaaku | ikõoko; | yě | omaama  
 | imõoko (arm/s and/or hand/s).
37. (Makùmatatú yentsambwaádi.)  
 Ekwaakü-mphe | ikõoko; | yě  
 | omaamä-mphe | imõoko (hand/s).
38. (Makùmatatú yenaána.)  
 Ekyaaki | ikkongõnya (elbow).
39. (Makùmatatú-yevwa.) Eyaayi  
 | ïntsiingu akóoko (wrist, lit.  
 neck of the arm).
40. (Makùmayá.) Eyaayi | immbaanzal(a)  
 akóoko (palm of hand).
41. (Makùmayá-yemosi.) Ewaawu | ïnlleembo;  
 | yě | emyaami | ïnlleembo. (finger/toes; finger/toes.)
42. (Makùmayá-yezoole.) Eyaayi | ïzzala;  
 | kimosí | zzäla. (finger/toe-nail/s.)

21/4 ctd

43. (Makùmayá-yetatu.) Eyaayi | intsi  
amphakáni. (under the armpit).
44. (Makùmayá-yeya.) Eyaayi | ũnthulu  
(chest, breast).
45. (Makùmayá-yetaanu.) Elwaalu  
| ilüketo (waist).
46. (Makùmayá-yesaambanu.) Elwaalu  
| ilükutu; | yovõ | ekyaaiki | ivvumú  
(stomach or abdomen).
47. (Makùmayá yentsambwaádi.) Ezaazi  
| inkhosokélo, | yovõ | imbvwaändilu  
(buttocks [both polite terms,  
'sit-upon' and 'rest-upon']).
48. (Makùmayá yenaána.) Eyaayi | iníma  
(the back).
49. (Makùmayá yevwá.) Eyaayi | ilübasa  
lwaníma (spine [of the back]).
50. (Makùmataanú.) Elwaalu | ilüse,  
| yovõ | ilöse (front, lit. face).
51. (Makùmataanú-yemosi.) Elwaalu|ilubaänzi;  
| yě | ezaazi | immbaänzi (rib/s).
52. (Makùmataanú-yezoole.) Eyaayi  
| immbuündu, | yovõ | ewaawu  
| ũnttima (heart).
53. (Makùmataanú-yetatu.) Elwaalu | ilufulú,  
| yě | omaama | imafulú (lung/s).
54. (Makùmataanú-yeya.) Ewaawu | inddyá,  
| yovõ | emyaami | inddyá (intestine/s).
55. (Makùmataanú-yetaanu.) Edyaadi | ikäti,  
| yovõ | ekyaaiki | ikimoöyo (liver),
56. (Makùmataanú-yesaambanu.) Eyaayi | ingùo(a)  
aníma (kidney, lit. peanut of the back).
57. (Makùmataanú yentsambwaádi.) Eyaayi | indzìl(a)  
ameénga (bloodvessel, lit. path of the blood).
58. (Makùmataanú yenaána.) Ewaawu | imwääanzi,  
| yě | emyaami | imyääanzi (artery, -ies).

21/4 ctd

59. (Makùmataanú-yevwa.) Ekwaaku | iküulu,  
| yé | omaama | imálu (leg/foot, legs/feet).
60. (Makùmasaambanú.) Edyaadi | Ítaku, | yovõ  
| sina dyakúulu (thigh, or start of the leg).
61. (Makùmasaambanú-yemosi.) Edyaadi  
| ikungülu (knee).
62. (Makùmasaambanú-yezoole.) Eyaayi  
| íntsiingu akungúlu (kneecap).
63. (Makùmasaambanú-yetatu.) Ewaawu  
| imvvindiìngi akuúlu | yovõ  
| inkwáaku (shin).
64. (Makùmasaambanú-yeyá.) Ekyaki  
| iklimpfí kyakúulu (calf of leg).\*
65. (Makùmasaambanú-yetaanu.) Ekyaki  
| ikkòodya kyakúulu\* (ankle, lit.  
joint of the leg).
66. (Makùmasaambanú-yesaambanu.) Ekyaki  
| ikkandàanga kyakúulu (instep).
67. (Makùmasaambanú yentsambwaádi.) Ekyaki  
| íbboombo (heel).
68. (Makùmasaambanú yenaána.) Ekyaki  
| íttaambi ([sole of] foot).
69. (Makùmasaambanú-yevwa.) Ekyaki  
| ikyùukusá, | yovõ | kyùufutá (sweat).
70. (Lusàmbwaádi.) Ekyaki | ikíntsanga,  
| yovõ | edyaadi | idíntsanga (tear [from eye]).

\*Reader omitted bridging. Please add the following, excluded by oversight:  
Ewaawu | innwá. This | is [the inside of] the mouth.

#### Cardinal numerals; | yé

The picture numbers here are given in the form of the cardinal numerals, used in counting, 'One, two, three', or 'Number one, Number two', etc. In Kongo, they are always stable, lit. 'It is one' etc. The cardinals up to 10:

moòsi	one	sàambanú	six
zoòle	two	ntsàmbwaádi	seven
tàtu	three	naána	eight
yà	four	vwè, vwà	nine
taànu	five	kùumí	ten

Multiples of 'ten' were shown in 15/6. Numerals up to 70 are shown here; the speaker tends not to compound 'six' and 'seven'.

You have already met the prefix *ye-*, which conjoins nouns; it can also be used by itself, as a particle, conjoining clauses or sentences. In this case, like | *yovð*, it usually occupies a tone phrase to itself though it may also be followed by *-mphe* to form | *yē-mphe* | 'and also'.

## LESSON 22 / LOÖNGI DYAMÁKUMOOLE-YEZOOLE

22/1 Nkhùunku yánthete / Section 1

Pattern : E--- | [past verb].  
 The --- | (has) ---ed.  
**Năni na u----**isa?  
 Who could have made (him etc.) ---?

Model : Omwan(a) | odíidi.  
 The child | has eaten.  
**Năni na unddiisá?**  
 Whoever will make him eat (feeds him)?

Omwaan(a)   odíidi.	Năni na unddiisá?
Ennduumba   yăvyeenga (become adorned).	umvvyéengesá? (adorn her)
Etoko   dyátelama.	unttélamesá? (get him to stand up)
Ntsungameen(e) ewaăwu (remember now).	ussungámeesa (remind you)
Enkhaak(a)   osevélé (grandparent).	unssevésa (amuse, make him laugh)
ämpfumu   olweéke.	unllwaákisa?
Àleeke asikoăla   amwaăngeene (disperse, intr).	ubamwangáneesa? (disperse, tr)
Mbvilakeene (I have forgotten).	uvvilákeesa? (make you forget)
Onkkeentő   weéle (has gone).	unyyendésa? (make her go)

## Emphatic na ; causative extension

na is an **emphasizer**, which often comes before an imperative (command), and in Laman's opinion is a prefix. Here the future tense follows, though the statement is in the past. The meaning is roughly 'who would do such a thing?'

The **causative extension** has the basic form -is-/es-, following the usual vowel harmony rules: -lwaák-is-a 'cause to arrive', -sev-és-a 'cause someone to laugh = amuse'. The meaning is 'cause someone to do something, 'get them to do...' or 'cause something to be done'. Just as in English you can teach children (cause them to learn) or teach mathematics (cause it to be learnt), so in Kongo. You have already had a number of causatives: -endésa 'cause to go = drive (a car)' < -endá 'go', -manísá 'cause to be finished' < -maná 'come to an end', -twáadisá 'chair (a meeting), lit. cause to be conducted' < -twáalá 'conduct, present', -vóvesá 'speak to someone, lit. cause them to speak' < -vóva, -yelésa 'cause to get full = fill' < -yelá 'get full', and -zádisá also 'cause to get full = fill' < -zála 'become full'. Very often the English equivalents are a pair of intransitive/transitive verbs, which may be of identical shape: 'finish (= come to an end)' vs. 'finish (something off)', 'fill (as of a lake filling up)' vs. fill (e.g. something with a liquid)'.

Some types of verbs have slightly different forms of the extension: those ending in -ana or -ena often have -eesa, as in -vilákana 'forget' ---> 'vilákeesa 'make forget, cause to be forgotten' and -sungámena<sup>1</sup> 'remember'---> -sungámeesa 'remind, cause to be remembered'. The ending -aana gives -aneesa: -mwaángaana 'disperse (intr)' ---> -mwangáneesa 'disperse (trans)'.

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<sup>1</sup>. Another verb which occurs in both TCs.

22/2 Nkhùunku yazóole / Section 2

Pattern : Nkhī --lúta/lutidi ---a/aanga; | X | yovō | Y?  
 What is it that -- ---s more; | is it X | or | is it Y?  
 --lúta/lutidi ---a/aanga X, | kemū-Y-ko.  
 -- ---s X more, | and not Y.

Model : Nkhī olutidi zzóla; | mmbízi | yovō | maăki?  
 Which do you like more; | [is it] meat | or | [is it] eggs?  
 Nndutidi zzóla mmbízi, | kemumaaki-kō.  
 I like meat more, | and not eggs.  
 (I prefer meat rather than eggs.)

Nkhī olutidi zzóla; | mmbízi | yovō | maăki?  
 Nndutidi zzóla mmbízi, | kemumaaki-kō.  
 Nkhī olúta zzólaáng' ónnwa; | maăza| yovō | malavú?  
 Ilùta zzólaáng' ónnwa maáza, | kemumalavu-ko.  
 Nkhī olúta zzólaangá muna-lluúng' otíya; | nkhúni | yovō | makăla?  
 (what do you prefer for lighting the fire; [fire-]wood or [char-]coal?)  
 Muna-lluúng' otíya, | ilùta zzólaangá nkhúni, | kemumakala-kō.  
 Nkhī amphil(á) amiínda | ibalúta ssádilaang' ówaántu; | myamphitílu | yovō | myaküle?  
 (what kind of lamps, people use most;[of] kerosene or electricity?)  
 Owaantu | balúta ssádilaangá miínda myamphitílu, | kemumyakule-kō.  
 Nkhī amphilá lúta zzólaang' ókweéndela kuná-ssalu; | mumaălu | yovō | mukuúmbi?  
 (what kind [of transport] ... to go to work; on foot, by train/car?)  
 Ilùta zzólaang' ókweéndela kuná-ssalu mumaălu, | kemukuumbi-ko.  
 Nkhī ánthaangu lúta zzólaang' óssukúl' olóse-lwaáku; | muná-nssuuká | yovō | muna-mídi?  
 (what time... wash your face; early morning or later?)  
 Ilùta zzólaang' óssukúla lóse-lwaáme muná-nssuuká, | kemumídi-kō.  
 -lúta 'do more/rather'

-lúta was introduced in 18/3; here it can be translated as 'more, rather', and with -zóla the meaning is 'prefer'. In this context the kemū- -ko construction can be translated by 'rather than'.

22/3 Nhùunku yatáatu / Section 3

Model : Engudi-aăku, | dintsayà dyammbwáaki kasuumbidi, | yovō | dyanndōombe?  
 Your mother, | is it a skirt of redness that she has sewn, | or | is it of blackness? (Has your mother made a red or a black skirt?)  
 Dyammbwáaki kasuumbidi, | kedyanndōombe-kō.  
 It is one of redness that she has sewn, | it is not of blackness.  
 (It's a red one, not a black one.)

22/3 ctd

Engudi-aăku, | dintsayà dyammbwáaki kasuumbidi, | yovõ | dyanndõombe?  
                   Dyammbwáaki kasuumbidi, | kedyanndõombe-kó.  
 Owaan'-aăku, | amaăkala bená, | yovõ | aăkeentó? (male or female?)  
                   Owaan'-aăme, | amaăkala bená, | keaăkeentó-ko.  
 Owaantu | madyòokó békkaangá, | yovò | masàmbala? (cassava or millet?)  
                   | kemasàmbala-kó.  
 Sě | keez(a) emmbazí, | yovõ | llùmbu killaánd' emmbazí?  
 (Will s/he come tomorrow, or the day which will follow tomorrow?)  
                   Sě | keez' emmbazí, | kellùmbu killaánd' emmbazi.  
 Nyàanga zanssóni núffukilaáng' éndzo, | yovõ | miăngá?  
 (Do you use nsoni grass for thatching the house, or reeds?)  
                   Nyàanga zanssóni túffukilaáng' éndzo, | kemiìnga-kó.  
 Mazðono ulweékeeng(e) ónkkaanda, | yovõ | mazúuzi. (day before yesterday)  
                   | kemazùuzi-kó.  
 Kimphùtuki nullongókaanga | yovõ | kifwălaanza? (Portuguese or French?)  
                   tu- | kekifwălaanza-kó.  
 Nndata nkhălu, | yovõ | kkătini? (Should I carry = take calabash or pail?)  
                   Nata | kekkătini-kó.  
 Mpfwete zzèkoká kulúnene, | yovõ | kulumõonso? (Should I turn right or left?)  
                   Zekokà | kekulumõonso-kó.

'and [it is] not'; sè + subjunctive future

When the 'and not' item is paired with a stable noun, the | **kemu- -ko** construction is replaced by a stable negative, lit. 'it is not'.

Yet another future tense is created by *sè* + subjunctive. This is a 'more certain' future, as well as carrying the 'changed state' meaning of *sé*.

OWING TO THE AUTHORS' INNUMERACY, THERE IS NO SECTION 4

22/5 Nkhùunku yatáanu / Section 5

**Pattern : Mu---a -iná; | nkhĩ kévvaangaangá?**  
It is in ---ing that s/he is; | what is it that /she is doing?  
---a -----aanga.  
It is to --- that /she is ---ing.

Model : Mùddya kená ; | nkhī kēvvaangaangá?  
It is in eating that he is; | what is it that he is doing?  
(He's eating; what's he doing?)  
Ddyà kēddyaaangá.  
It is to eat that he is eating. (He's eating.)

Mùddya kená ;   nkhĩ kévvaangaangá?		Ddyà kéddyaaangá.
Mùssoneká		Ssònекá késsonekaangá.
Muyyimbìla bená;	bé-	Yyimbìla beyyimbìlaanga.
Mùvvova bená;		Vvòva bévvovaangá.
Eyinndende   mùttaamba yiná;	yí- (playing)	Tttàamba yíttaambaangá.
Empfumu   mummokèna ziná;	zí-	Mmokèna zimmokénaanga.
Mùvviingilá niiná;	i-	Vviìngil' óvviingilaangá.

### Clefted verb; 3rd sg/Class 1 subject prefix variant

The **clefted verb** is a famous African construction (apparently limited to western languages) which has found its way across the Atlantic, into Caribbean English ("Is sick him sick"). The verb appears twice: first as a stable infinitive, then as an indirect relative, in the appropriate tense e.g. | vvòva bëvvovaanga 'it is to speak that they (are) speak(ing)', which throws emphasis on the meaning of the verb: 'they're speaking (not something else).' Obviously, Kongo cannot use voice pitch as we use it in English, to convey emphasis (among other things), since pitch is reserved for the tonal system; clefting is one of the ways in which Kongo signals where attention is to be directed. With a clefted verb, the 'subject' is strictly the topic (compare 6/1 and 10/6).

Here is a further variant of Class 1/3rd sg subject prefix for the present indirect relative: **ke-**, a variant of **ka-**.

#### 22/6 Nkhùunku yasáambanu / Section 6

**Pattern :** Edi ----ilaanga, | i---a ee?  
 What -- ---s for, | is it to ---?  
 Eëlo, | -----aanga | kinumaăna | -a---a.  
 Yes, | -- ---s | in order that | -- may ---.

**Model :** Edi bakweèndelaang(a) okusikoóla | illongòk(a) ee?  
 What they go to school for, | is it the learning/to learn?  
 Eëlo, | bakweèndaang' okusikoóla | kinumaăna | balongoka.  
 Yes, | they go to school | in order | that they may learn.

Edi bakweèndelaang(a) okusikoóla | illongòk(a) ee?  
 Eëlo, | bakweèndaang' okusikoóla | kinumaăna | balongoka.  
 ballaambilaang' óakeentó | Íddy' ee? | ballaambaangá | kinumaăna | badya.  
 kakwižilaang' | ikutùsadis' ee? | okwižaanga | kinumaăna | kanusàdisá.  
 kàssadilaánng' énssadi | ibbak' émboongo  
 (what worker works for, to get money) òssalaangá | ... | kabak' émboongo.  
 bayyimbìdilaang' owáana | iyyangìdik' endzéenz(a) (to please the guests)  
 bayyimbìlaanga | | bayangidik' endzéenza.  
 wižiidi | illoomb' ónssw' (you have come for; to ask permission)  
 njiizidi | ... | valoomb' onsswá.  
 weèndeеле kúnthaandu | ibbak' óyyuung' (you went upstairs for; get the coat)  
 njeele kúnthaandu | ... | yabak' ðyyuunga.

kinumaăna 'in order that'

Although written as one word, **kinumaăna** is probably two in origin: **kínu** 'still (be)' and **maána** 'those (distant) things'. (The strictly correct spelling would be | **kinu maăna**.) The meaning is 'to the end, with the goal', and **vo** 'that' may come after. It is then followed by the subjunctive: **kinumaăna** (**vó**) | **balongoka** 'in order that | they may learn'.

For **édi** see 18/6.

22/7 Nkhùunku yantsámbwaadi / Section 7

This is a repetition drill. Items are said in pairs, once each. Repeat each pair after the speaker.

**Present Perfect Indicative**

<b>tudiidi</b>	we have eaten	<b>tuneete</b>	we have carried
<b>badžidi</b>	they have eaten	<b>baneěte</b>	they have carried
<b>tumweene</b>	we have seen	<b>tusevele</b>	we have laughed
<b>bamwěene</b>	they have seen	<b>basevěle</b>	they have laughed
<b>tusadidi</b>	we have worked	<b>tuleende</b>	we have followed
<b>basădidi</b>	they have worked	<b>baleěnde</b>	they have followed
<b>tutweese</b>	we have brought	<b>tusoompele</b>	we have borrowed
<b>batwěese</b>	they have brought	<b>basoňmpelē</b>	they have borrowed
<b>tukosokele</b>	we have sat down	<b>tulongokele</b>	we have learnt
<b>bakōsokele</b>	they have sat down	<b>balongōkele</b>	they have learnt
<b>tusungameene</b>	we have remembered	<b>tuvilakeene</b>	we have forgotten
<b>basūngameene</b>	they have remembered	<b>bavilăkeene</b>	they have forgotten

The patterns here are those appropriate to the word filling an entire phrase. i.e., with the 'false H' imposed on the final syllable for the forms without true H.

## LESSON 23 / LOÖNGI DYAMÁKUMOOLEÉ-YETATU

23/1 Nkhùunku yánthete / Section 1

Pattern : Nkhí kiná [locative]; | [noun] ee?  
What is it that is [location]; | is it --- ?  
Ečlo, | [noun] -ináanga-o [locative].  
Yes, | it is --- which is there [location].

Model : Nkhī kin(á) ovaméeza; | nkkāand(a) ee?  
What is it that is on the table; | is it a book/letter?  
Eélo, | nkkāanda wináanga-v(o) ovaméeza.  
Yes, | it's a book which is there on the table (there's a book...).

Nkhī kín' ovaméeza;	nkkāand' ee?	Eělo,	nkkaanda wináanga-v(o) ovaméeza.
	měnkkaand' (books)		nkkaanda mináanga-v(o) ovaméeza.
ovánttoto;	kyaăndu (on ground; chair)		kyaăndu kináanga-v(o) ovánttoto.
okúvata;	zīndzo (at village; houses)		ndzò zináanga-k(o) okúvata,
kiná kuna-Kibokolo;	nttì myámmang(a) (at Quibocolo; mango trees)		nttì myámmanga mináanga-ko kuna-Kibokolo.
kináanga kuna-kyáana;	nkkaànda myamyáaz(a) (in the garden; onion beds)		nkkaànda myamyáaza mináanga-ko kuna-kyáana.
kiná muna-nttéte;	tukař (Moses cradle of palm fronds; gifts)		tukaù twináanga-mo muna-ntteté <sup>1</sup>
muná-nkkoko;	mbizi zamáaz(a) (animals of the water = fish)		mbizi zamáaza zináanga-mo muná-nkkoko.
muná-nkhela;	yíyyuung(a) (in the suitcase; coats)		yyunga yináanga-mo munánkhela.

## Locatives ctd; plural augment prefixes

The three locative classes, 16, 17 and 18, have appeared from time to time since 11/5. As you now know, the class prefixes are usually attached to a full noun, with a meaning like that of an English preposition. Class 16 means 'on': *ova-nt-tóto* 'on the ground'; Class 17 means 'at, to': *okú-vata* 'to/at the village [= at/to home]': Class 18 means 'in (and several other meanings)': *omu-n-natá* 'in carrying'. When a locative prefix is attached to a noun, the noun will have Variant 1 pattern, as with any preprefix: *ma-váta* M 'villages', but *(o)ku-má-vata* 'to (the) villages'. This pattern is now fixed, whatever the context; the H cannot move any more. The 'long locatives' *vana-*, *kuna-*, *muna-*, have the same effect: *kuna-mávata*. For all practical purposes they can be used interchangeably with the ordinary prefixes, but (on present showing) do not show H-suppression when e.g. acting as subjects; see examples in 18/3 ('In the cupboard | is where I keep the cups', etc.).

Locative prefixes are like those of any other class, and there is a full range of concords. Since the classes carry the idea of location, many of the concords can be used independently of a locativized noun; e.g. the demonstratives *vaáva* '(on) here', *kwaáku* 'at/to here', *mwaámu* 'in here'; and the

<sup>1</sup>. Like *ndzilá/ndzila* and a few others, *nttéte/ntteté* has variable pattern.

object concords -vo 'there (on)', -ko 'there(at/to)', -mo 'there(in)'.

Plural augment prefixes are used when there is nothing else to show the noun is plural. For example, Classes 3 and 4 have the same prefix, NG-, before a consonant: nk-káanda 'a book', nk-káanda 'books'. If there is some concord to show which one is meant, so well and good: nkkáanda mináanga 'they are books which are' has the subject concord mi-, which settles the question; but nkkáanda could mean either 'it's a book' or 'they are books'. Class 4 is one of those with a augment prefix where there is an extra element between prefix and stem, e.g. mú-nn-dele 'whiteman', pl. mi-nn-dele; so the prefix mi- is added to show the plural in cases of ambiguity: mi-nk-kaanda 'books'. Similarly, zi- is used for Class 10: zí-nd-zo 'houses' and yi- for Class 8: yí-yuunga 'coats'.

Note the difference between nk-káanda M 'book/letter/skin' and nk-kaánda 'plot, bed (for flowers etc.)'

## 23/2 Nkhùunku yazóole / Section 2

Pattern : Questions as in preceding section.

Answer: ðowóo, | [locative] | ka--inàanga konsó --- nkkutú-ko.  
Oh no, | [location] | there isn't any --- at all.

Model : Nkhí kin(á) ovaméeza; | nkkáand(a) ee?

What is it that is on the table; | is it a book?

ðowóo, | ovameeza | kavenàanga konsó nkkáanda nkkhutú-ko.

Oh no, | on the table | there isn't any book at all.

Nkhí kin' óvaméeza; | nkkáand' ee?

ðowóo, | ovameeza | kavenàanga konsó nkkáanda nkkutú-ko.

óvánttoto; | kyaändu

| ovanttoto | kavenàanga konsó kyaändu

ókúvata; | zíndzo

| okuvata | kakwinàanga konsó ndzó

kiná kuna-Kibokolo; | nttí myámmang(a)

| kuna-Kibokolo | kakwinàanga konsó nttí myámmanga

kuna-kyáana; | nkkaända myamyáaz(a)

| kuna-kyáana | kekwinàanga konsó nkkaända myamyáaza

muna-ntteté; | tukaü

| muna-ntteté | kemwinàanga konsó tukaú

muná-nkkoko; | mmbízi zamáaz(a)

| muná-nkkoko | kemwinàanga konsó mmbízi zamáaza

muná-nkhela; | yíyyuung(a)

| muná-nkhela | kemwinàanga konsó yyúunga

'There is/is not'; more on negatives

The locative subject prefixes are used for expressions such as 'There is/are', using -iná(anga), and sometimes following with ye-: Venàanga (y)évata 'There is a village (on/at somewhere)'. Here the negative is shown, and you will see that the negative prefix appears variously as ke- or ka-.

23/3 Nhùunku yatáatu / Section 3

Pattern : E--- | [verb] [locative].

The --- [verb] [some place].

**Wakweèndaanga** [location] --ná [verb] e---?

Have you actually been to the [place] where [verb] the ---?

Model : (E)ntti | mimmenàanga vana-moónggo.

The trees | grow on the mountain.

**Wakweèndaanga vana-moónggo vaná vammenáang(a)** éntti ee?

Have you actually been on the mountain where grow the trees?  
(where the trees grow)

(E)ntti | mimmenàanga vana-moónggo.

**Wakweèndaanga vana-moónggo vaná vammenáang(a)** éntti ee?

(E)ngaandu | yimònekeneengé vana-mmbél(a) azzaánzu

(crocodile appeared near bridge)

vana-mmbél' azzaánzu vaná vamonekeneeng(e) engaándu

Ommbreevo | okèdiinge muná-ndzo-aándi. (sick man was in his house)

kuná-ndzo kuná kukediing' émmbeevo

Owaana | mantsa bakele ttáanga muná-nkkoko. (were swimming)

kuná-nkkoko kuná kukele ttéelaang' ówáan' ománts'

(where were swimming the children = where the children were swimming)

Variation (answer): Wakkotà kala ... Did you actually enter..?

(E)ngo | ozziìngilaanga muna-nddúku (leopard lives in a cave)

Wakkotà kalá muna-nddúku muná muzziìngilaang' engó

Enkkulu amuúntu | okòsokoleenge muná-ndzo ánkkanu

(old man was sitting in the courthouse)

muná-ndzo ánkkanu muná mukosokoleeng' énkkulu amuúntu

#### More on the inverted relative

The inverted relative (see 16/6) is especially common with locatives; compare English 'poetic inversion', as in Matthew Arnold's 'The plains of Niflheim, where dwell the dead.' Similarly in Kongo, 'the cave wherein lives the leopard'. Notice that the speaker often uses **kuna** in the answer, whatever the locative class in the stimulus, as being more appropriate to 'going'.

The expression for 'swim' is -t(á) omántsá lit. 'do the swimming' -táangá here is -tá with the continuative suffix (nothing to do with -táanga 'read'!), and -téelá is the relational form 'do (swimming) at/in etc.' (see 17/1).

23/4 Nkhùunku vayá / Section 4

**Pattern :** Questions as in preceding section (except last one).

Answer: Yakīnu | kana njeěnda--o-ko,  
So far | I haven't yet gone there,  
| kaănsi | njinà yékani dyakwéenda--o.  
| but | I have the intention of going there.

Model : Wakweèndaanga vana-moóngó vaná vammenáang' éntti ee?  
Have you actually been on the mountain where the trees grow?  
Yakínu | kana njeénda-vo-ko,  
Up to now | I haven't been there yet,  
                  | kaănsi | njinà yékani dyakweénda-vo.  
                  | but | I have the intention of going there.

Wakweèndaanga vana-moóngó vaná vammenáang' éntti ee?

Yakínu | kana njeěnda-vo-ko, | kaänsi | njinà yékani dyakweénda-vo.  
 vana-ñmbél(a) azzaánzu vaná vamonekeeneeng' engaándu  
 | kana njeěnda-vo-ko, dyakweénda-vo.  
 kuná-ndzo kuná kukediing' ómmbreevo  
 -ko-ko, dyakweénda-ko.  
 kuná-nkkoko kuná kukele ttéelaang' ówáan' ománts'  
 -ko-ko, dyakweénda-ko.

**Wakkotà kalá muna-nddúku muná muuzziíngilaang' engó**  
Yakìnu | kana nkhotà-mo-ko, | kaňnsi | njinà yékanu dyakkotá-mo.  
muná-ndzo muná mútteelaang' óámmbut(a) omaámbu  
(into the house in which the elders discuss affairs)  
-mo-ko, dyakkotá-mo.

### **YakInu 'so far' with inceptive form**

The word *yakīnu* is probably derived from *ye-* 'and' attached to *kīnu* 'still', see notes on *kinumaăna* in previous section. Here it is followed by the inceptive, introduced in 6/5. The 1st sg. subject prefix is NA- for this form, as for the present perfect: *nkhotá*, *njeénda*. The inceptive begins a phrase, as before.

23/5 Nkhùunku yatáanu / Section 5

Model : Ndívo | ongeye | òssadisaáng' óse-dyaáku, | yě | oyaandí-mphe  
 Is it that | you help your father | and | he also |  
 | okùssadisaangá; | kewaău-ko ee?  
 | he helps you; | is it not so?  
 Eélo, | dyallúdi; | ese-dyaàme yomóno | tùssalazyaaanaangá.  
 Yes, | it is true; | my father and I | we help each other.

Ndívo | ongeye | òssadisaáng' óse-dyaáku, | yě | oyaandí-mphe | okùssadisaangá; | kewaău-ko ee?  
 Eélo, | dyallúdi; | ese-dyaàme yomóno | tùssalazyaaanaangá.  
 Ndívo | eMvvuulu | ozziñisaanga Mayázi, (respect)  
 | yě | oMayazí-mphe | ozziñisaanga Mvvuúlu,  
 | eMvvuulu yoMáyazi | bazzitázyaanaanga. (Mv. and Ma. respect each other)  
 Ndívo | eNsseënga | òzzolaangá Luvúumbu, | yě | oLuvuumbu | òzzolaangá Nsseénga,  
 | eNsseënga yoLuvuumbu | bazzolazyaaanaangá.  
 Ndívo | eMavwiidi | kakkaàmbaanga Nndómbele, | yě (give the news to)  
 | eNndombelé-mphe | kakkaàmbaanga Mavwiidi,  
 | eMavwiidi yoNndómbele | bakkambázyaanaanga (give each other the news).  
 Ndívo | eMvveemba | kassòongaáng' éssalu-kyaándi kwaNndolomiingu,  
 | yě | Nndolomiingu-mphe | kassòongaáng' éssalu-kyaándi kwáMvveemba,  
 (M. did use to show his work to N., and vice versa)  
 | oMvveemba yoNndolomiingu | bassòngazyaanaang' éssalu-yaáu.  
 (show each other their work)  
 Ndívo | eKyáaku | kattèlamesaang(á) eNtsi-ángani, (did use to support)  
 | yě | Ntsi-anganí-mphe | kattèlamesaangá Kyáaku,  
 | eKyáaku yoNtsi-ángani | battèlamesazyaaanaangá.  
 (did use to support each other)

## Reciprocal extension; personal names

This means 'do something together or to each other'. For some verbs the form is simply -aan-, as in -waánaana 'find each other = meet together, and -mónaaná 'see each other', but for many it is -azyaan-: -zóla 'love', -zolazyaaaná 'love each other'. Long vowels before NC are contracted when the addition of the extension brings the number of stem syllables up to four: -kaámba 'give news to', -kambázyaana 'exchange news with each other', and -sóonga 'show' ---> -sóngazyaaná 'show each other'. Other extensions such as the causative are often omitted: -sádisá ---> -sálazyaaaná, -zítisa ---> -zitázyaana, but -télamesá ---> -télamesazyaaaná.

Personal names are like other nouns; they are in Class 1a<sup>1</sup>. All Kongo names have meaning. The names in this section are: Mvvuúlu either 'glutton' or

<sup>1</sup>. Except when the full set of names is given (two or three), in which case the names are treated as common nouns, joined by possessive prefixes, e.g. Luvuúvamu lwaMáyazi maKívaatilá lit. 'Peace of-the-Governor of-Scratching-for-oneself'. Kongo naming practices are described in Ntsaásuka yenndongóka zamwisi-Kóongo (Upbringing and education of a Kongo) by J.Makoondekwa, tr. and ed. H.Carter, in preparation.

'rescued/r'; Mayázi M 'ruler, governor'; Nsseénga has several possibilities, including the name of a sp. of tree, or 'one who asks in marriage'; Luvuúmbu 'resuscitator'; Mawlíidi '(the affairs) have possessed = the quarrel is over'; Nndombéle 'Mr. Handsome' < Port. Dom Belo; Mvveémba 'albino'; Nndolomiíngu 'Mr. Sunday' < Port. Dom Domingo; Kyáaku 'yours', from a proverb meaning 'What's yours is yours; the dog drinks water' (a dog's lapping resembles kyáaku, kyáaku 'it's yours, it's yours', suggesting that even a dog knows the difference bwteen 'mine' and 'thine'; it is better to have a child of one's own); Ntsi-ángani 'So-and-so's country', implying that the family is immigrant.

## LESSON 24 / LOÖNGI DYAMAKUMOOLE-YEYA

The final lesson consists of a conversation, two continuous passages, and the Lord's Prayer (Nkand' aNzambi version). The practice of showing phrase boundary is discontinued; by now the student should have some grasp of the phrasing system, and subscript dots and peak pitch marking will adequately indicate most phrase initial words. Translations are on facing pages. Line numbers refer to Kongo version only. Bolded words are explained in notes (footnotes Section 1, otherwise endnotes).

24/1 Nkhùunku yánthete: Mmokō (conversation)

Vivil' emmokō kyawaántu-woole: Neèngwa Cartér, yoTaáta Joáo Makóondekwá. 1  
Taáta Makóondekwá iyyaantik' émmokó.

- JM. Kyámmobot(e), e Maăma.  
 HC. Kyámmobot(e), e Taăta.  
 JM. Nusikamene kwéeno kyámmobot' e Maăm' ee? 5  
 HC. Īnget(a), e Taăta, tusikamene kwéeto kyámmbote. Oyeenő-mphe, nusikamene kwéeno kyámmobot' ee?  
 JM. Īnget' e Maăma, tusikamene kwéeto kyámmbote, kanèele vó enlluunzu myánttu sekamikkoondwaangá kákakó.  
 HC. Emazuuzi Kyánkheenge, yammónaaná yoMávwiidi. Ongeyě-mphe, wakúmmon' ee? 10  
 JM. Īnget' e Maăma, yakúmmona. Kakkolo beéni-ko ewaáwu túuká kavutukidi kuKizóole.  
 HC. Nkhí ntsaángu zaKizóole kavutukidi zaáu?  
 JM. Kentsaàngu beéni-ko. Dimosì káká vó, eMayaala wamene ttúunga ndzó yamakuúmbu kíkilu! 15  
 HC. Waàwu útu, kedyámmbote kaveenge-kó ee? Kadi waàwuna eúlolo wankkaángu awaántu kessaánsaanga, dyàmffunu kíkilu mukkalá yéndzo yatóma ssáanzuká yomásuku mayíngi kíkilu. Nkhí ffulú katuungiidí-yo? Vana-nttòto wáisiis(a) énkkulu myáesi-kandá-dyaandi, yovõ, vana-waàwuna wáisiis' émi myakíse-kyaándi? 20  
 JM. Waawú vo endzo yinà kavíta ttúunga yinàanga vana-nttòto wáisiis' ése-dyaándi, eyaayi yămpfa, otùungiidí-yo vana-nttòto uná wáisiis' énkkulu myáesi-kandá-dyaandi. Edyoodyo ikàntsoongel' oMávwiidi, īngeta. E Maăma, kummbáki mmbí-ko, kaănsi, vvyòoká ndzolele vvyòoká, ozeévo, së saadi káká kyámmbote. Ndzolele llwaàka kúndzo (a)nlloóngo, vaavà keyazíkamene 25 eéti-ko, īngeta.  
 HC. Eélo, e Taăta, kedyáambú-ko. Emonő-mphe, ndzolele kweénda kumakaziinu, ekkuma kădi, twinàanga yénkhoondwa yállekwa yayíngi omúndzo-yaáyi, yé, ndenda-yò ssolóla káká avõ mono njeéle kuna-makaziinu. Nda kyámmbote, e Taăta. 30  
 JM. Saalà-mphe kyámmobot' eMaăma.

3, 4. e is an apostrophic particle, equivalent to 'O (Father, etc.)'

13. Lit. 'What is it of news that he has returned [with] them?' See 10/4.

16. Waàwu útu lit. 'Now [it is] however!'

18. katuungiidí-yo 'that he has built it at/on', <-túungilá, relational.

24/1 Section 1: A conversation  
 (Note that line numbers refer to Kongo version only.)

Listen to the conversation of two people: Ms. Carter and Mr. João Makoondekwa. Mr. Makoondekwa is the one who will begin the conversation. 1

JM. Good day, Mother.  
 HC. Good day, Father.  
 JM. Have you risen well, Mother? 5  
 HC. Indeed yes, Father, we have risen well. And you too, have you risen well?  
 JM. Indeed yes, Mother, we have risen well, although only headaches are now not lacking.  
 HC. The day before yesterday, on Nkheenge, I met Mavwiidi. Did you see him too? 10  
 JM. Yes, Mother, I did see him. It's not long now since he returned from Kizooole.  
 HC. What news did he bring back from Kizooole?  
 JM. Not very much news. The only thing is that Mayaala had finished building a wonderful new house! 15  
 HC. Well now, isn't that a good thing he has done? For now that he has such a crowd of people to look after, it is very necessary for him to have a good big house, with plenty of rooms. On what site has he built it? On the land his own clan (mother's family) left, or on that which his father's side left? 20  
 JM. Since the house he built first is on the land his father left, this new one, he has built it on the land which his forebears from his own clan left. That is what Mavwiidi told me, in fact. Well, Mother, don't take offence, but I do want to get back, so stay well. I want to get to the pharmacy/hospital before it has shut, actually. 25  
 HC. Yes, Father, never mind. I want to go to the stores too, because we have a shortage of many things in the house, and I can only get them if I go to the stores. Go well, Father. 30  
 JM. And stay well, Mother.

- 
19. The *kaandá* M 5/6 'clan' is the mother's side; the Kongo are matrilineal.
  24. *kummbàki mmbí-ko* lit. 'don't get me wrong'; *vvyóoká ndzolele vvyóoká* 'it is to return that I want to return'; see 22/5; *sé saadi* 'now let you stay'; hortative (12/1); 2nd sg prefix is zero.
  25. *ndzó (a)nlloóngó* lit. 'house of medicine', see 18/4.
  29. *Nda* 'Go', short form, see 14/3.

24/2 Nkhùunku yazóole: Angòla

1. Angola ìntsi ánnene kíkilu. 2. Evvoonga kwàntsi-yoóyo kusùundidi evvoóngga kwántsi áPutulukaále, nkkùumbu makúmoolé-yenttaanu yenndaámbu. 3. Kûffwiilá-ko vó entsi yaNgõla ìntsi ánnene kíkilu, avõ ìnthalu awaántu yiná yizziíngilaanga múntsi-yoóyo, keyisùundidi ttéezó kyamazuúnda-masaambanu-ko. 4. Ekyaki Íkkuma: muna-waàn' awóonsono áwwutukaangá, tteezò kyamákumamatú muna-konsó nkháma kemazziíngaanga-ko. 5. Ensseedya mizziíngaanga mikkè kíkilu; avõ imyaàmina míffaangá, mitòmene llúta kíkilu. 6. Muna-dyaădi, ntsi yaNgõla keyivwìidi waántu ayíngi-kó.

7. Ewaawuna winìnaang' énnene wántsi yaNgóla, iwaàwuná-mphe wináang' éwwete wántsi-yaáyina. 8. Entsi yaNgõla ìntsi ámmbote yówweté-mphe. 9. Kanèele vó entsi-yoóyo ikèntsi yamyoónggo beéni-ko, kaánsi yivwìidi kkundúbulu yayíngi kíkilu. 10. Munà-kkuma kyamyoónggo-myoomyo, Ngola yivwìidi nkkóko yeyínhoko-nkhoko yayíngi. 11. Munkkoko-myoõmyo, mwinà yémmbizi zayíngi zamáaza, yébbulu yákkaká-mphe. 12. Ezaazi ìnkhuumbu zámmbizi zamáaza ziná zináanga-mo: mphúumba, makalála, mmboõmvo, mphimbă, nkkăamba, ngolă, yezaáka, yezaáka. 13. Avõ ibbulu yiná yizziíngilaanga-mo, iyaăyi: ngaăndu, nguvú, mmbakú-maaza, lungolă-ngola, mmbàambi-amáaza, yeyákkaka-kkaka.

14. Ntsi yaNgõla yivwìidi-mphe mpfiínda zayíngi kíkilu. 15. Mupfiinda-zoozo mwinàanga yéntti myayíngi miná milenda vváangwa omabayá, yě, mumpfiinda-zoozo muvwiidi bbúlu yayíngi kíkilu. 16. Vakati kwayaă tulenda ssùungulá bbúlu ně iyaăyi: mphakăsa, ntsă, mbvudă, ndzăamba, ntsyésye, kimphită, ngõ, ndzuză, nkhýma, nkhewă, nkháyi, yezaáka, yezaáka; kaánsi, kemwinà yénkhosi zayíngi-kó.

17. Ekimbvwaama kyàntsi yaNgóla kekìvvovokaná nkkutú-ko, kădi kekinà kákamuná-nkkoko-myaándi, yempfiínda-zaandi-ko, kaánsí-mphe, muna-òwu wanttótó yéntsi-aándi anttótó. 18. Enttoto waNgõla wàmmbote beéni kíkilu muná-kkuna yoyyimisa fisíidi ngă mmboõngó yawóonsono yávaanga Ndzámbi-ámphungu ngoló. 19. Eyaayi immboõngó yiná yívvatwaangá, yě yilenda vvătwa, muná-ntsi yaNgóla: bă, madyòokó, nkhàsa zamádeezo, nkhàsa zammbwéenge, yezaáka, yezaáka; ngubă, mavută, kkwà yamphilá-mumphila, waăndu, waangăla, măntse, mankhondă, masăangu, mmbiikă, mbvúudila, malăala, manânaázi, kiikilá, masăvwooka, yobbuúndu yákkaka yamphilá-mumphila. 20. Kaánsi, vanà-nthaandu állekwa-yoóyo yawoónsono, eki kisuundidi ikkăfe kuná kwináanga vó ikimbvwaama kyánnene kyántsi yaNgóla. 21. Ngola ìntsi azóole muná-ndza mvviímba muná-ntsi zawóonsono zívvatwaang' ékkăfe.

(Mmbaninu yanndaámbu-zoole)

22. Ntsi aNgõla ìntsi ánnene kíkilu, yě yaùmbvwaama wámphweena kíkilú-mphe. 23. Muntsi anttoto mwinàanga yóttadi wamphilá-mumphila, wináanga vó ikimbvwaama-kyakína kisuundidi eyímbvwaama yántsí-yaayína yawóonsono. 24. Ewaawu ittadi uná wináanga múntsi anttoto waNgõla: woõlo, sseëngó, ngweëta, kupaăla, miïka, matădi manjelémi (yovõ makkezími), mandzanză, yowaáka, yowaáka. 25. Kemoõmo káká-kó, kaánsí-mphe, entsi yaNgõla yivwìidi maázi mayíngi muná-ntsi-aándi anttótó.

24/2 Section 2: Angola

1. Angola is a very large country. 2. The size of the land is twenty-five and a half times the size of the country of Portugal<sup>1</sup>. 3. Although the country of Angola is a very large land, concerning the number of people who live in the country, it does not exceed a total of six million. 4. This is the reason: of all the children who are born, about thirty in each hundred [30%] do not survive. 5. The babies who live are very few; those who die are very numerous. 6. Because of this, the land of Angola does not have many people. 7. As is the size of the land of Angola, so also is the beauty of this same land. 8. The land of Angola is a land of beauty and loveliness also. 9. Although it is not the most mountainous of countries, yet it has very many hills. On account of these hills, Angola has many rivers and streams. 11. In these rivers there are many fish, and [aquatic] animals too. 12. These are the names of the fish which are therein: mpumba, kalala, mbomvo, mpimba, eel, catfish, and so on and so forth. Concerning the animals that live therein, they are these: crocodile, hippopotamus, otter, flat-tailed otter, water-lizard, and various others.

14. The land of Angola also possesses very many forests. 15. In these forests there are many trees, which can be made [into] planks, and in these forests there are very many animals. 16. Among them we might mention animals such as these: buffalo, waterbuck, elephant, antelope, gazelle, leopard, cervical cat, ape, monkey, harnessed antelope, etc.; but there are not many lions.

17. The wealth of the country of Angola is indescribable, for it is not only in its rivers and its forests, but (it is) also in its soil, and under its soil. 18. The soil of Angola is very good indeed for planting and growing virtually every kind of crop which the great God almighty has created. 19. These are the crops which are grown, and can be grown, in the land of Angola: oil-palm, manioc (cassava), tree-beans, chick-peas, etc.; peanuts, sweet potatoes, yams of various kinds, pea-beans, sesame, sugar cane, bananas (plantains), maize/corn, seeds [esp. melon], vegetables, citrus, pineapples, pawpaw, avocado, and other fruits of various sorts. 20. But beyond all [other] things, that which is most important is coffee, which is the major [source of] wealth of the land of Angola. 21. Angola is the second largest coffee producing country in the whole world.

(Continuation [lit. end] of Section 2)

22. The land of Angola is a very large country, and of great resources also. 23. Under its soil there are minerals of various kinds, which constitute the most important natural resource. 24. These are the minerals which are under the soil of Angola: gold, iron, malachite, copper, mica, 'glittering (or shining) stones' (diamonds), tin, and so on. 25. And not only these, but also the land of Angola has much oil under its surface.

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<sup>1</sup>. According to Wm. A. Hance, *The Geography of Modern Africa*, Columbia University Press, 1964, Angola is fourteen times the size of Portugal, with an area of 481,226 square miles. Population in 1961 was estimated at 4.87 m.

24/2 ctd

26. Avō iwaàntu bazziíngilaanga muná-ntsí yaNgóla, balenda yyìkìlwá, yovó kkayìlwá muna-nndaámbu ně izaăzi: kunà-nthaandu aNgóla itwinàanga yewaántu béyyikilwaangá vó, esì-Kóongo, yovō, aKóongo. 27. Avō inndlínga yiná bëvvovaangá, yiyyikilwaangá-vó, kiKóongo. 28. Owaantu-waaya benäanga àkw' ántela myanndá, yé, enitu-zaău zákumama. 29. Esse wànitu-zaău wasàangana beéni winá, yé wakinndòombe yewampheémbe, yewakáti yekáti yenndóombe yempheémbe. 30. Akkaka mukàti-kwaáu benäang' akw' àummbaángu muná-ntsadilú-zaau. 31. Akkaká-mphe benäanga, yé balenda kkalà afúundisí, yé azzayì amaámbu muná-mpoveló yéntheeló zamaámbu muna-káti-kwaáu. 32. Akkaka muna-káti-kwaáu benäang' akitì áfulalala beéni kíkilu, kemussungulà-ko azóombo.

33. Ekaanda difinàmeme dyaádi tuvitidi yyíka kalá, ikaànda dyakiMmbúndu, diná dazziíngilaanga muná-ntsí yaMaláanzi, yoKátete, yóNnduundu. 34. Awaayá-mphe benäanga waantù ákumama beéni. 35. Owaantu-waayá-mphe benäang' àkwà ummbaángu, yezzayí muná-ntsadilú-zaau.

36. Kunà-yaanda, yevena-káti kwaNgóla, itwinà yooviMmbúndu, aná benäanga vó waantù ánnene yeákumama beéní-mphe. 37. Yaau iwaăntu aná bëvvovaang' énndíinga yaUMmbúndu. 38. Yaau benäanga waantù áleembama beéni, kaànsi, avō sekumakasi bená, sewaàntu ákkak' olenda kubáyikilá! 39. Yaaú-mphe iwaàntu ámmbote, azòdi ámphatu, yónttweedí myábbulu ně iyaáyi; ngoombé, ntsúsu, nkhðombo, mameème, yompháatu.

40. Omoomo imakaànda mau-matatú mená vo imatòmene zzayákana muná-ntsí yaNgóla. 41. Kaànsi twinàangá-mphe yomakaánda mákkaka ně imaăma: baLwýmbi, baTsyoõkwe, baKwanyáma, baNgangèela, yomákkaka, yomákkaka.

42. Eyaayi impfwôko yafimaámbu mudyaámbu dyántsi yaNgóla.

#### Notes

3. Lit. 'you will not die for that' = 'despite the fact that'.
7. Lit. 'Thus that is for the size [largeness] ... it is thus also that is the beauty', both inverted relatives.
6. muna-dyaădi 'from this, because of this'.
8. Kanèele vó 'although' is often followed by kaănsi 'but, yet' introducing the main clause.
9. yíñkhoko-nkhoko is another way of forming a diminutive: the stem is put into Class 9 and reduplicated, and the whole then given Class 7 (or 8 for pl) augment prefix: nk-kóko M 'river', kí-n-khoko-n-khoko 'stream'. Compare kínndekwa-nndekwa 'a tiny thing', < l-lékwa M.
12. The ngolá 'catfish' is said be the origin of the name Angola; yezaáka, yezaáka lit. 'and others, and others (in Class 10)'; -áka 'another (of the same kind)', whence dyaáka 'again' lit. 'another affair of the same kind'.
13. yeyákkaka-kkaka: lit. 'and of various otherness'. Reduplication often has the meaning 'various kinds of'.
17. muna-ówu 'in that [way] of', Class 14, which often refers to manner, or the abstract. yéntsí-aándi anttóto lit. 'and its underneath of the soil'.
18. fisíidi ngă, lit. 'a little remains and then', an idiom meaning 'almost'; here 'almost all the crops'. yávaanga .. ngoló is an inverted relative: '(crops) which made the great God.'; Ndzámbi-ámphuungu ngoló is a set phrase for 'great God almighty', cf. ngoló 'power, strength'.

24/2 ctd

26. Concerning the people who live in the land of Angola, they can be named, or divided into groups such as these: to the north of Angola it is that we have the people who are called Congolese, or Kongo. 27. As to the language they speak, it is called Kongo. 28. These people are of tall stature, and their physique is sturdy. 29. The color of their bodies varies from dark to light, and all shades in between. 30. Some among them are skilful in various activities. Others too are, and can be, judges, and competent in public affairs. 32. Others among them are successful traders, especially the Zoombo.

33. The people closest to the one we have already mentioned is the tribe of the kiMbundu, which inhabits the region of Malange, and Katete, and Dundu. 34. These also are very sturdy people. 35. These people also are skilful and knowledgeable in their activities.

36. To the south, and in the centre of Angola, is where we have the oviMbundu, who are also big and very sturdy folk. 37. They are the people who speak the language of uMbundu. 38. They are very gentle people, but if once they get into a rage, you could take them for different people! 39. They too are good folk, lovers of agriculture, and herders of animals such as these: cattle, chickens, goats, sheep and poultry [ducks and geese].

40. These are the three best-known peoples in the land of Angola. 41. But we also have other peoples such as these: the Lwimbi, the Chokwe, the Kwanyama, the Ngangela, and and various other.

42. That is the end of [these] few words on the subject of the land of Angola.

#### Notes ctd

19. **-amphilá-mumphila** lit. 'of sorts in sorts', a compound meaning 'of different kinds'.
20. **kuná kwináanga vó ikibvwaama** lit. 'which is that it is the wealth'; this seemingly tautologous construction is extremely common, and occurs several times in this piece, cf. 36. **aná benáanga vó waantù ánnene** 'who are that they are people of size', and 26. **béyyikilwaangá-vo esl-Kongo** 'who are called that they are Congolese'. Cf. also **benáanga | akwà ummbaángu** 'they are | they are possessors of skill.'
29. More literally, 'The color of their bodies, it is very mixed that it is, and is of dark and of light, and of between and between and dark and light.'
30. **ntsádilú** M. lit. 'way of working'.
31. Lit. 'they are knowers of affairs in the way of speaking and the way of conducting of affairs among them[selves]'; cf. **-t(á) omaámbu** 'to conduct affairs.'
32. This is another idiom, meaning 'especially'.
38. More literally, 'if now it is at anger that they are, it is now different people that you could call them'.
39. Lit. 'lovers of [cultivated] fields'; from **-váta** 'cultivate, grow things'.

24/3 Nhùunku yatáatu : Njendèlo kuna-Ngóla

1. Avõ kuna-Ngòla sezolele okweénda, ekkolo win' òmwaámu muLoóndele, sungamena-dyõ vo nkkaàngalu anndá ekíbeéni wináanga waáu. 2. Venàanga yendzilá zazíngi zilenda kúllwaakisá kuna-Ngóla. 3. Olenda kweénda yovõ muzúlu, yovõ mumasuwa, yovõ-mphe mukaălu, yovõ-mphe nkkutú mumáalu. 4. Kileèndi kúllongeselá-ko vó yooyo indzil' òfwete kweéndela, kaănsi sekileèndí-mphe kúkkaangá ndzilá-ko, avõ yooyo indzil' ássaasu kwangéye, yiná yilenda kúllwaakisá kuna-Ngóla kemukonso mabiibí-ko.

5. Kedyangaàngu kíkilu nkkutú-ko, édi dyáyyaantik' ómweéndo, vaavà kwiná yekonsó nkkáanda myandzíla-kó, ekkuma kădi, kekkòlo-kó, së wataambulwa nthàambulú ámmbi, yénkheenda kíkilu. 6. Muna-dyaădi, vaav' òméne-dyó zzeénga vó, fwete kweénda kuna-Angóla, fwete zzaây' evviisa kaná vó, enkkaanda-myaåku myandzíla miná muna-oólodi yezzitú.

7. Waawú-vo venàanga yendzilá zayíngi ziná zilenda kúllwaakisá kuna-Ngóla, edyaambu sèdisiidi kwangéye. 8. Kaănsi avõ sengèye ozolele llwaáka mundzáki kíkilu kinumaăna wavoond' evviina dyámmon' éntsi-yoóyo, naănga mpfwete kúlluukisá-vo weendela munndéki. 9. Lenda kkotà konsó ndzó yittalaang' ómaámbu mánkhangleeló, yě yaau sebättekel' ettíki kyamundzíl' azúlu. 10. Vaavà seméne ssúumb' ettíki-kyááku, kana võ kyânkhi kimbvúk(a) ózzola vó iyifwete kweéndela, osìngä ttlímunwa túuk' émmbaanz'-eyaáyi, yokuna-Lisbóa. 11. Emmbaanz'-eyaáyi iyántsí yiná yiyalaangá éntsi yaNgóla. 12. Mummbaanz'-eyoóyo yaLisbóa, osìngä bbáka dyaáka nndéki yákkaka, yiná yisíngä kúllwaakisá kuná-ntsi yin'ózelele okkiyila.

13. Dillendàkana-kwaandí-mphe vó, ozolele kweéndela mundzíla yamáaza makalúunga yovõ mämbbu. 14. Avõ sedyoõdyo ozolele, zaaya-dyõ-vo, kusíngä llwaáka kuAngóla-kó yevaná kivyookele ttéezó kyállumbu kúumí-yetaanu yovõ-mphe makùmoolé. 15. Dyallùdi vó, kettéezá nkkutú-ko yomuúntu ndyoná weéndeel(e) omumáalu. 16. Kaănsi kadi, avõ sekwinàanga-kwaaku mundzáki-kó, ekweendela mukuùmbi dyamáaza indzil' ámmbote-kwaándi, ekkuma kădi, osìngä kkalá yénthaangw' áfwaana muna-vvuúnda yokkiíngula ffulú yayíngi yákkaka ékkolo kwalweéke eéti-ko muná-ntsi yaNgóla.

17. Vaav' òméne ssúumb' ettíki-kyááku kyamukuúmbi dyamáaza, yě, vaav' òméne ssikídís' éllumbu kin' òfwete kweénda, effulu kin' osíngä bbákil' ékuúmbi dyamáaza immbaanza yaSouthámpton. 18. Tuuk' èffulú-kyookyo, së wanatwa yokuna-Lisbóa. 19. Etuük' émmbaanza-yoóyo, naăng(a) ekuumbi-dyaaku disíngä nniíngama dyaáka kuná-Tenerífe, Matădi, iboosí Lwaănda. 20. Eyaayi immbaanz' ánnene kíkilu yántsí-yoóyo yaNgóla. 21. Olweèk(e) ewaáwu ozeévo, së tadi-kwaáku emphil' áwwete wámmbaanz'-eyoóyo. 22. Emmbaanz'-eyoóyo yisíngä kúmmweesá kyéese kyamphilá!

23. Saala kyámmbote, yě toma kweéndá-mphe kyámmbote!

## Notes

Title: Nj-endélo 9/10 lit. 'way/s of going'

1. Lit. remember it (impersonal, Class 5) that'. The insertion of a Class 5 concord in expressions dealing with matters in general is very common; cf. also 5. Kedyangaàngu ... édi dyáyyaantik(á) 'It is not of wisdom ... this of beginning' = 'It is not wise to begin', and 6. oméne-dyó zzeénga vó 'you have decided it that'.
2. kúllwaakisá lit. 'to cause you sg to arrive'.
3. s-sáasu M 'ease'; kemukonso mabiibí-ko lit. 'without exhaustion'.

24/3 Section 3: Travelling to Angola

1. If you ever want to go to Angola, while you are here in London, remember [it] that it is a very long journey you have [ahead of you]. 2. There are many ways which will get you to Angola. 3. You can go either by air, or by boat, or even by car, or even on foot. 4. I cannot direct you as to which way you should go, but neither can I stop you [from taking] a way, if that is the easiest way for you, which can get you to Angola without any difficulty.

5. It is not very prudent at all to begin the journey when you have no travel documents, because before long you will meet with an unpleasant reception, and a good deal of annoyance. Therefore, when you have decided that you should go to Angola, you should be quite certain that your travel documents are in order, and correct.

7. Since there are many ways you can be taken to Angola, the matter is up to you. 8. But if ever you want to get there quickly, so that you may 'kill the thirst to see the country', I should perhaps advise you to go by 'plane. 9. You can go into any travel agent's, and they will then sell you an airline ticket. 10. Once you have bought your ticket, from whatever company you (will) want to travel by, you will be flown from this city to Lisbon. 11. This city is in the land which rules over the country of Angola\*. 12. In the city of Lisbon, you will take yet another aircraft, which will take you to the country you want to visit.

13. It is quite possible that you wish to go by the ocean or sea route. 14. If ever you want that, [you have to] realize that you will not reach Angola until about fifteen or twenty days have passed. 15. It is true that there is no comparison with someone who has gone on foot. 16. All the same, if you are not in a hurry, going by ship is an extremely good way, because you will have enough time to rest, and to visit many other places before you get to Angola.

17. When you have done buying your boat ticket, and when you have fixed the date you are to go, the place where you will catch the boat is the city of Southampton. 18. From this place you will be taken to Lisbon. 19. From that city, your boat will perhaps make further stops at Tenerife [Canary Is.], Matadi [Zaire], and then Luanda. 20. This is the capital city of the country of Angola. 21. You have now arrived, so, now [let you] go on and look about you, at how beautiful the city is. 22. The city will give you such a deal of enjoyment! 23. Stay well, and have a good journey!

\*This piece was composed in 1969.

#### Notes to 24/3 ctd

5. See note to 1; **nkkáand'** **andzíla** also 'passport'; **-zaáy(a)** **evviisa** lit. 'know to understand thoroughly'; **ye-zzítú** 'and honor, good reputation'.
7. **sèdisiidi** 'it is now that it has remained' < **-sáalá**.
9. Lit. 'a house that looks to matters of the way of travelling'.
13. **-lendákana** 'be possible' < **-leénda** 'be able'.
17. Southampton is a port on the south coast of England.
21. Lit. 'the kind of beauty of this city'.
22. **-mwéesá** 'cause to see/experience', causative **-móna**; cf. **-móna** **nkhéenda** 17/5.

24/4 Nkhùunku yayá : Ssàambu yámpfumu (The Lord's Prayer)

Empfumu Yiſu ok̄-vo, 'Av̄ sen̄ssaamba, nuvov̄-vo: "Es'-ēeto, win' ókúzulu, yambul' enkhuumbu-āku yazitiswa; ekimpfumu-kyaāku kiiza; oluzolo-lwāku lwavaangama ov̄antsi n̄e ikō(ko) kúzulu. Utuvàani éddyā-kweéto kwállumbu yéllumbu; utulòloki omásumu-meéto enndolóka yiná tullolókaang' oataántu-eeto. Kutufìdi múmphukumuni-kó, kānsi utuvùluzá muná-mmbi; kadi kyaaku ikímpfumu, yongoló yónkkeembo ámvvu yémvvu, aámen."'

## Notes

ok̄-vo, an idiom = 'he (they etc.) said'.  
 av̄ sen̄ssaamba 'if it is now that you (will) pray' = 'if ever you pray'.  
 éddyā-kweéto lit. 'our eating'.  
 kwállumbu yéllumbu lit. 'of days and days'.

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## TEST FOR LESSONS 21-24 (key on p.146)

- A. Give meaning and i- stabilized forms of the following. Example: muuntú M , give 'person', imaūntu. (The i- stabilized form is the one meaning 'it/she/he is the [person, etc.]').

nkhúumbu, llúdi, akúundi, ntsí, laú, lukútakanú, mmbízi, Ndzaámbi, ntsaángu, lusaánsu, mvvú, vutá, yyúunga, ndzó, ngaánga, mbaáanza, mbbú, kinndóombe, meengá, ffulú.

- B. (For those who have done 21/2.) Give the names of the following parts of the body, in Variant 2 form, e.g. for 'head' give nttú.

brain/s, bones, muscle, flesh, lip, eye, ear, tooth, arm/hand, leg/foot, hair, finger, knee, blood vessel, liver, kidney, heart, stomach, intestines, tongue, throat.

24/4 Section 4: The Lord's Prayer

The Lord Jesus said, 'When you pray, say: "Our Father, who art in heaven, may Thy name be respected; may Thy kingdom come; may Thy will be done on earth as there in heaven. Give us our food of every day; forgive us our sins, [with] the forgiving that we forgive our enemies. Do not lead us into temptation, but save us from evil; for Thine is the kingdom, and the power, and the glory of years and years, amen."

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## TESTS FOR LESSONS 21-24 CTD

## C. Translate from Kongo:

1. Owaantu | balùta zzólaangá miínda myakúle, | kemumphitílu-ko.
2. Sé | keez' èllumbu killaánd' emmbazí, | kemummbazi-ko.
3. Nkhí kévvaangaangá? Ddilà keddiláanga.
4. Mbvumà zináanga-mo muna-kyáana.
5. Kuna-makaziinu | kekwinàanga konsó sabúni-ko.
6. Wakweèndaanga kuna-ffulú kiná kissolwéelwaang' omátadi manjelémi?
7. Dyallùdi vó | omono yenndùumb'eyaáyi | tuzzolazyaaangá beéni kíkilu.  
(note "I" comes first in Kongo, not the other party.)

## D. Translate into Kongo:

1. He prefers to go to work on foot, rather than by car.
2. They speak French, not Portuguese.
3. There are lots of fish in the river.
4. What are they doing? They're working.
5. There isn't any food in the house.
6. Did you actually go into the house where the chief was?
7. I and he show each other our work.

## E. Having listened to the conversation and passages of Lesson 24, record yourself reading them. Try slowly at first, aiming for a smooth flow, rather than absolute correctness, or high speed. If you have access to the appropriate equipment, try 'exploding' the passage (re-recording with spaces between manageable sized stretches) and repeating each stretch a number of times until you are confident with it.

## Suggestions for further study

The best way to continue study is, of course, to go to Angola or Zaire and talk with speakers of the language. Elsewhere speakers are not easy to find. (In Britain, the Baptist Missionary Society often has information regarding speakers in that country.) The authors of this course have prepared two more books of material which you may find useful, and other titles in the bibliography can sometimes be found.

## KEY TO TEST FOR LESSONS 1-4 (p.18)

- A.
1. Stay well.
  2. It doesn't matter.
  3. Excuse me.
  4. Today is Tuesday.
  5. I am going to sit down.
  6. No, I'm not going to get up.
  7. I'm going to speak Kongo.
  8. Yes, we're going to work.
  9. I'm going to eat some food.
  10. We're going to look on.
  11. No, we're not going to buy meat.
  12. What are you going to get?
  13. S/he is going to write.
  14. No, he's not going to return.
  15. I want to wait for you pl.
  16. No, they aren't going to plow.
  17. Yes of course we want to help you.
  18. OK, I'll come closer.
  19. No, I don't want to think.
  20. What time are they going to come?
  21. All right, we'll meet you.
  22. I want to listen.
  23. Yes indeed, it's very near.
  24. No, it's not at all peculiar.
- B.
1. Kyāmmbote.
  2. Awēyi ovovèle?
  3. Kiwiidi-kó.
  4. Enkuumbu-aāme | [give your name].
  5. Ewuunu | kyamōosi.
  6. Isinga vvīngilá.
  7. Kisinga ssāalá-ko/ssāala-kó
  8. Maàza isinga nnwá.
  9. Tusinga vvútuká.
  10. Nkhí osinga vváanga?
  11. Osinga vvóva.
  12. Kasinga lláamba nkkutú-ko.
  13. Eělo, | ndzolele kunùsadisá.
  14. Vvě, | kebasīnga vvivíla-ko.
  15. Īngeta, | tuzolele kubāmona.
  16. Dyāmmbote, | isīnga kwiíza.
  17. Vvě, | kizòlele kweénda-ko.
  18. Nkhí ánthaangwa besinga llwaáka?
  19. Dyāmmbote, | tusinga kunúllaandá.
  20. Eělo, | ndzolele kùffiimpá.
  21. Īngeta, | dyallùdi beéni.
  22. Vvě, | kekwandà nkkutú-ko.

## KEY TO TEST FOR LESSONS 5-8 (p.40)

- A.
1. I want you to wait.
  2. They want us to help them. Why?
  3. It's good/better for you to rest.
  4. Why? Because it's necessary for you to rest.
  5. If I find a decent shirt, I'll be glad.
  6. The child doesn't eat/isn't eating.
  7. My child is in the house.
  8. My clothes aren't in the house.
  9. I don't know where they are.
  10. I don't know what s/he's going to think.
  11. So that means your friend hasn't arrived yet?
  12. The woman is eating.
  13. Who is going to help us?
  14. I want to go to the stores too.
  15. But we can't go to the stores.
  16. Why doesn't s/he want to talk?
  17. When we've done working, we're going to rest.
  18. When I've finished writing the letter, I'm going to help you.
  19. I haven't seen your shoes (yet).
  20. I haven't managed to see your children.
  21. Here's your hat. 22. This isn't a hat at all.
  23. I'm very fond of your fufu.
  24. This is very good indeed.

- B. 1. Ndzolele vō | wavutuka.  
 2. Bazòlele vó | twabakiyilla? Ekkuma | nkhí?  
 3. Dyàmmbote vó | waleeka.  
 4. Dyàmffunu vó | wamvvivila.  
 5. Avō | yabaka vvímpi, | isíngá yyangálala/yyángalalá.  
 6. Omwaana | keddilăanga-ko.  
 7. Omvvwaatú-myaaku | mündzo miná.  
 8. Eyyuunga-kyáku | kekinà mündzo-kó.  
 9. Kizéeyé-ko kana | akwèyi kená.  
 10. Kizéeyé-ko kana | nkhí kasinga vváanga.  
 11. issya-vó | kana kalwaăka-ko?  
 12. issya-vó | kana vubwá-ko?  
 13. Emwaana | muddilà kená.  
 14. Năni osíngá ffúunga makasi?  
 15. Omonõ-mphe | ndzolele ssùumba madyá.  
 16. Kaănsi | oyeeto | ketuleëndi nnwá malavú-ko.  
 17. Ekkuma | nkhí kazoleele nnwá malavú-ko?  
 18. Vaavà numéne mmokéna, | nusíngá ssála dyaák' ee?  
 19. Vaavà mmbéne sssukúl' émvvwaatú, | isíngá lláamba.  
 20. Enguya-zaaku, | kisidi-zó mmóna-kó.  
 21. Ose-dyaăku, | ketusidi kúmmona.  
 22. Emboongo-zaăku, | eëzi.  
 23. Ézaazi | këmboongo nkkutú-ko.  
 24. Enkkaanda-waăwu, | itòma-wó zzólaangá. Wàmmbote beéni kíkilu.

## KEY TO TEST FOR LESSONS 9-12 (p.59)

- A. -vutukidi, -laambidi, -kotéle, -sadidi, -vovele, -diidi, -ízidi, -kosokele,  
 -veenge, -lweéke, -leele, -mweene.  
 B. -súumba, -wá, -táanga, -vyóoká, -sóonga, -tála, -díiká, -longóka, -endá,  
 -waána, -sevá, -síkamá.  
 C. 1. The children have already eaten.  
 2. I don't know what time they're going/coming out.  
 3. I've started already.  
 4. What did the old man laugh at?  
 5. Thank you much for the gifts you have given me.  
 6. The clothes I'm wearing are awful.  
 7. We'll do that job when we get home.  
 8. Never mind, I've got plenty of money.  
 9. I've been following them for a long time now.  
 10. This coat's good.  
 11. We often go to the stores.  
 12. Sometimes we give them gifts.  
 13. I don't eat meat every day.  
 14. When does his/her mother wash [his/her] clothes for him/her?  
 15. When we speak to the chief, we first clap hands in greeting.  
 16. If he likes, he can go off.  
 17. I've got plenty of corrugated iron.  
 18. Have we got enough nails?  
 19. As you have't enough chairs, what are you going to do?  
 20. Don't you want to go? No, I don't want to go.

- D 1. Oakuundi-aăku | bavàyikidi kalá.  
 2. Kizèeyé-ko kana | nkì ánthaangwa besínga ddyá.  
 3. Owaana | beèle kalá.  
 4. Nndweèke kalá.  
 5. NkhÝ kadiidi?  
 6. Nthoondèle bëeni muna-lúsadisú luná umphéene.  
 7. Ekimbumina kinà batweese | kyämmbi. (also batweése)  
 8. Eliekwa-yoöyo, | tusinga-yó wwaána, | vaavà tulweèke kuná-vata.  
 9. Kedyambü-ko, | madyà mayíngi njiná maåu.  
 10. Kizòlele kubáviingilá dyaáka-ko, | ekkuma | kádi | sèkkolo nnthuukiidi kal'  
 11. Kuzòlele kwiiza-ko ee? Eélo, | kizòlele kwiiza-ko. [ókubáviingilá.  
 12. Evata-dyaădi | dyàmmbote diná.  
 13. Nkkùumbu myayíngi túddyaaang' ólúku.  
 14. Ezak' énthaangwa | tukùnkkiyilaangá.  
 15. Kikweèndaanga kusikoóla | llumbu-yawòonso-kó.  
 16. NkhÝ ánthaangwa kakubálaambilaangá?  
 17. Vvë, | onkhoombo, | ketùttweelaangá-zo nkkutú-ko.  
 18. Vaav' iwwaánaanaanga yómmbut' amuúntu, | itèka kúnkkayisaangá.  
 19. Avõ | bazòlele, | bakotí-kwaau.  
 20. Nthàangu záfwaana njiná yaáu, | kaănsi | kinà yémboongo záfwaana-kó.

## KEY TO TEST FOR LESSONS 13-16 (p.84)

- A. 1. I have a sore throat.  
 2. Oh no, perhaps you haven't got a sore throat = I don't think you have.  
 3. Your mother is kind, isn't she?  
 4. Yes, she's kinder than I.  
 5. He's taller than I, but I am more knowledgeable than he.  
 6. The food is going to be cooked by us, isn't it?  
 7. No, the women are the ones who are going to cook it.  
 8. Stand up at once. No, don't stand up, there's no need.  
 9. Erase the writing, if that's what you want to do.  
 10. No, don't sweep the yard, it's been swept already.  
 11. [Let you] help us; we haven't enough money.  
 12. Should I learn the lesson? Yes, learn all of it.  
 13. No, don't learn it, because there isn't enough time.  
 14. What's the time now? (More lit. What [of] hour have we now?)  
     It's one o'clock now. No, it's half past one now.  
 15. What can you see? I can see a single shirt.  
 16. How many arms/hands has he got? He has two arms/hands.  
 17. Bring the milk that's on the table.  
 18. This is the manioc/cassava that is being steeped.  
 19. Do please show me the house you built.  
 20. Do please show us the nzonzi fish your father has caught.
- B. 1. Engudi-aăme, | nllùunzu ánttima kená waáu.  
 2. Naăng' | onnduyumba | kenà yebaáu-ko.  
 3. Ose-dyaăme | ontsùundidi engaángu OR | nkkw'àngaángu | kemumono-ko.  
 4. Ómbbuunzi-aăme/ Emphaangi-aăme | ontsùundid ólla OR nkkw' ànttél'anndá,  
 5. Etoko-dyaadi | osùundidi ouzowá vakáti-kweéto. [ | kemumono-ko.  
 6. Omaaza | masínga ttékwa kwayéeto.  
 7. Năni osínga ttyáám' énhuni? Matokõ | ibesínga-zó ttyáamá.

8. Kuvìingidi-kó, | ekkuma | kàdi | kavenă yéntshaang' áfwaana-kó. Yuvula  
 9. Eělo, | vuungul' émbvumà, | avõ | dyoodyo | ſzolele. [vana-văau!  
 10. Kusùumbi maáki-kó, | masùumbilu kalá.  
 11. Utukáambi.  
 12. Mpfwete ddy' ònkhoóvi awóonsono ee? Eělo, | dya-lò lwawóonsono.  
 13. Vvě, | kutwàasi kkúnda yawóonso-kó, | kedyàmffunu nkkutú-ko.  
 14. Nkhí aóla setwiiná? Seòla-ntsambwaadí ewaáwu.  
 15. Waantú-akw' olenda mmóna? Muuntù-mosi káká mmbweene.  
 16. Nlléembo-nkkwá ovwiidi? Nlléembo-kuumí njiná myaáu; | konso kőoko |  
 17. Twaas' òmvvwaatú miná miná vana-mpfulú. [kuvwíidi niléembo-nttaanú.  
 18. Ezaazi | immbreevo ziná ziwwukwaangá.  
 19. Untsòongi eéti-kwaáme endzónzi ziná wabakidi.  
 20. Untsòongi eéti-kwaáme endzónzi ziná zibakidi ése-dyaáku.

## KEY TO TEST FOR LESSONS 17-20 (p.111)

- A. 1. It's better for me to gather the firewood for myself.  
 2. Why are the visitors coming tomorrow?  
 3. The leaves of the trees are green.  
 4. Iron the skirt for me.  
 5. If you caught a serious illness, I should be sorry.  
 6. Since the child can't do the buttons up, he'll have to have them done up for him.  
 7. You need an ax for chopping up the firewood.  
 8. Money is needed in order to buy something.  
 9. In the forests is where we normally find the elephant/s.  
 10. I would come if I could (do it).  
 11. The workmen would have mended the roof if they had been able to do it.  
 12. Whose car is that? Does it belong to you? Yes, it's ours.  
 13. The reason why the sun can't be seen just now is that it is covered by  
 14. It is yesterday that I went to see my father. [clouds].  
 15. I don't ride a bicycle any more, but in former years I used to do it a lot.  
 16. The pot should be left on the fire until the water has boiled.  
 17. I searched for my goats until I had found them.  
 18. Although I ran hard, I didn't manage to get there in [good] time.  
 19. Before we go, we have to ask permission.  
 20. I wasn't there, as I've already said before.  
 21. The rain came down heavily and filled the river.
- B. 1. Dyàmmbote vó | yakisiyíl 'énkkaanda muna-koleéyo | mono-kibeéni.  
 2. Ekkuma | nkhí owaántu bennatínaang' emínkkele?  
 3. Etadi | dyâbaala diná; | ebuula dyânitu amuúntu | dyalèboka diná.  
 4. Unndàtin' effundá kuná-ndzo.  
 5. Kele võ | sewăau unokene, | ngă | yàdi mmóna nkhéenda.  
 6. Waawú-vo | kuleèndi vvóonda ntsúsu-kó, | ofwete vvòondelwá.  
 7. Mmbôongo ovwiidi émffunu muná-ssuumb' éllekwa.  
 8. Eluundilu dyasíkila | divwílilu émffunu muna-lluúnd' évvwa-kwaáku.  
 9. Muna-ngoömbe | ibalûta bbákilaang' ówaántu ekímbvumina. [dy' óvvaanga].  
 10. Twàdi nnát'òmmbeevo kuná-ndzo anlooóngo | kele võ | seyèeto tuleéndeengen-  
 11. Mphätu ánani ezaázi? Kwaësi-ka(a)ndá-dyaaku zivwiilu ee? Eělo, | zăau.  
 (OR Mavyá má- ... emaáma? ... mavwiilu ... | măau.  
 12. Ekkuma tülembele mmanis' óttuungilaáng' éndzo | ikkoondwa kwámmboongo.  
 13. Lumingu-lwavyookelé yayaantikidi ónnok' émbvula.

14. Owaantu | kebavvetàanga nkhòsi muná-ntsi-yaáyi dyaáka-ko, | kaánsi | muná-mvvu myávyooka, | bavvetàanga-zo beéni.
15. Ommbeevo | kafwete kkalà kákà muna-mpfulú yevaná kasasukidi.
16. Kattèezá, | kattèezá, yevaná kasuundidi.
17. Kanèele vó | kattòma ttéezá, | kasidi ssúunda nkkutú-ko.
18. Nkhetè kakunúsadisá, | nufwete kùnlloomba.
19. Ofwete ssùumba madyá | ně | imavutà yolúku.
20. Wabboòng' olúzala yóyyaantik' óssoneká.
21. Okummbanínu, | etoko | kakkituká ngaáng'-awwuka.

KEY TO TEST FOR LESSONS 21-24 (p.140)

- A. 'name', Ínhuumbu; 'truth', illüdi; 'friends', iákundi; 'country, land', Íntsi; 'chance, opportunity', ilau; 'meeting', ilükutakanú; 'meat, flesh, animal', Ímbizi; 'God', iNdzaambi; 'news', intsaängu; 'story, history', ilusaànsu; 'year/s', Ímvvu; 'sweet potato', ivutá; 'coat', Íyyuunga; 'house', Índzo; 'doctor', ingaänga; 'city', Ímmbanza; 'sea', Ímbbu; 'blackness, darkness', ikinndöombe; 'blood', imeënga; 'place', iffulù.
- B. toómfo, vvísi, nssuni, mpfúunda, bbéfo, diisu, diínu, koóko, kuúlu, ntsúki, nlléembo, kungúlu, ndzil'-ámeénga, káti/kimoóyo, vvumú, nddyá, lubini, láka.
- C. 1. People generally prefer electric lamps to kerosene [ones].  
2. He'll come the day after tomorrow, not tomorrow.  
3. What's s/he doing? S/he's crying.  
4. There are flowers in the garden.  
5. There's no soap in the shops.  
6. Have you actually been to the place where diamonds are found?  
7. It is true that I and this girl love each other very much.
- D. 1. Olùta zzólaang' ókweéndela kuná-ssalu mumáalu, | kemukaalu-ko.  
2. Kifwàlaanza bévvovaangá, | kekimphutüki-ko.  
3. Mmbizi zamáaza zayiingi | zinàanga-m(o) omúnkkoko OR muná-nkkoko | mwinàanga mmbizi zamáaza zayiingi.  
4. Nkhí bévvangaangá? Ssàla kessálaangá OR müssala bená.  
5. Muná-ndzo | kemwinàanga konsó madyá-ko.  
6. Wakkotà kalá muná-ndzo (muná) mukediing' émpfumu ee?  
7. Omono yoyäandi | tüssongazyanaáng' éssalu-yeéto.
- E. Kola | wasyaama! Grow and be strong! (said to somebody sneezing, but an appropriate wish for your further progress in Kongo.)

## KONGO-ENGLISH GLOSSARY

Nominals -- nouns, pronouns, demonstratives, 'adjectives' -- are arranged in alphabetical order of first letter of stem; thus nk-kéentó is to be found under K, and mp-fúmu under F. Stem augments are treated as distinct from the true stem, and placed on the prefix side of the entry, set off by hyphen from both true prefix and stem, thus -mp- in kí-mp-fumu. Where a contracted prefix is followed by a double stem vowel, the first of the two is placed in the prefix syllables, e.g. mwa-ánzi. Noun class numeration is given for all nominals and concordial elements such as subject prefixes and possessive stems.

The form entered in the glossary is normally Variant 2, without initial vowel : mwa-ána (not omwá-ana or emwá-ana). A capital M indicates that the H (high tone) will shift or move one place to the left when any element is preprefixed (except the negative affix ke-/ka-): mwa-ána M implies omwá-ana, -amwáana, etc. Bracketed (M) indicates that both 'moved' and 'unmoved' forms have been found, e.g. nd-zilá (M) implies both endzila and endzilá. Question marks against any feature indicate uncertainty. Some entries have been found only in preprefixed form, and it is not known whether or not the tone has shifted. These are given in the form with initial vowel, e.g. emm-bungéezi. Entries marked with [~] are always phrase initial.

For verbs, the infinitive stem is given, with tones as for the 'single prefix' form; thus -bwá, -móna, -váanga etc., and -sevá, -loónga, -longóka. Verbs with high tone on the first syllable will always have 'moving' tone with preprefix such as initial vowel: -móna but ómmaña. Perfect forms are shown (for some verbs) in brackets: -dyá (-diidi).

Etymologies from other languages are given for Kongo-English only.

## ABBREVIATIONS

adj	adjective	os	object concord, suffixed
adv	adverb	pass	passive
aux	auxiliary verb	perf	perfect
caus	causative	pl	plural
cf	compare	Port	Portuguese
coll	collective	pp	possessive prefix
conj	conjunction	pref	prefix
cpd	compound	prep	prepositio(nal)/relational
crd	cardinal (of numerals)	pres	presentative
csp	contracted subject prefix	pron	pronoun
dem	demonstrative	ps	possessive stem
Eng	English	recip	reciprocal
e.o.	each other	rp	relative pronoun
Fr	French	sg	singular
inf	infinitive	sp	(full) subject prefix
intr	intransitive	sp.	species of
inv	invariable	subj	subjunctive
kiMb	kiMbundu	Sw	Swahili
lit	literally	tr	transitive
n	noun	v	verb
num	numeral	var	variant of, has variant
oc	object concord, infixated		

## A

a- 2 sp, they (var **ba-/(b)e-**); 2 pp, of  
 (var **ba-/0-**); 1 & 3 & 9 pp  
 (immediately after controlling  
 noun), of  
 -a- 2 oc, them (var **-ba-**)  
**aána** 2 dem, those distant (var **eéna**)  
**ng-aándu** M 9/10, crocodile  
**ng-aánga** 9/10 & 1a/2, doctor;  
 n. **aNdzáambi**, Christian minister;  
 n. **amáwuku/áwwuka**, medical doctor  
**ng-aángu** 10, intelligence; wisdom;  
 -angaángu, intelligent; wise; clever  
**ng-aángula** M 9/10 & 1a/2, smith  
**ki-ŋg-aángula** 7, ironworking  
 -ádi see -dí  
 -áka M, some; other; more; **dyaáka** 5,  
 again; **ezá(a)k'** énthaangwa,  
 sometimes  
**ma-akála/a-akála** M see **yakála**  
**dya-áki** M 5/6, egg  
**-aku** 2nd sg ps, your(s) sg  
**akwèyi?**, where (is it)?  
**ma-alú** see **ku-ulú**  
**dya-ambú** M 5/6 (**ma-ambú**), word; matter;  
 affair; question; **kedyamambú-ko**, it  
 doesn't matter; -t(á) **omaámbu**,  
 discuss matters  
**-ame** 1st sg ps, my; mine  
**aná** 2 rp, who  
**mwa-ána** M 1/2, child; **mwaán'adiisu**,  
 pupil of the eye; **kyá-ána** M 7/8,  
 garden; yard  
**-andi** 1 & 3-19 ps, his/her(s)/its/  
 their(s)  
**wa-ándu** M 14, pea-bean  
**kyá-ándu** M 7/8, chair  
**wa-angíla** M 14, sesame  
**mwa-ángu** M 3/4: m. **ammbóombo**, bridge of  
 the nose  
**mwa-ánzi** M 3/4, artery  
**-au** 2 ps, their(s)  
**avò**, if, when  
**awèyi?**, how (is it)?  
**mwa-áza** M 3/4, onion  
**ma-áza** M 6, water  
**ma-ázi** M 6, oil

## B

b- 2 csp, they (var 0)  
**ba-** (i) 2 sp, they (var **a-**); (ii) 2  
 pp, of (var **a-**)  
**-ba-** 2 oc, them (var **-a-**)  
**bá** M 5/6, oil palm tree; *Elaeis*  
*guinaeënsis*  
**mm-baádi** M 9/10, palm fibre cloth  
 fringed at both ends  
**-báalá (-baadidi)**, be hard  
**mb-báambi amáaza** M 3/4, water lizard  
**u-mm-baángu** 14, skill  
**mm-báanza** M/mm-baánza 9/10, city  
**mm-báanzala akóoko** M 9/10, palm of  
 hand  
**lu-baánzi** 11/10 (mm-baánzi), rib  
**baáu** 5/6, fever  
**-báka (-bakidi)**, catch; seize; b.mmbí,  
 take offence; b.vvíimpi, recover  
 health  
**mb-bakú-maaza** 3/4, otter  
**mm-banínu** 9/10, end (< -maná)  
**lu-bása lwaníma** M 11/13, spine  
**mb-báti** M 3, trousers  
**bayá** 5/6, pole; plank  
**mm-bazí** (M) 9, outside; tomorrow;  
 m. **ánkkanu**, court house; court of  
 justice  
**be-** 2 sp, they (var **ba-, a-**)  
**ki-beéne** see **kibeéne** under K  
**beéni**, very, much  
**mm-béeve** M 9/10 & 1a/2, sick person;  
 patient  
**b-béfo** 7/8, lip; (pl) mouth  
**mm-béla** 9, side; edge; **vana-mmbeł'** a-,  
 by the side of; near  
**mm-bí** M 9, evil; -ámmbi, evil; bad;  
 -báka m., take offence  
**mm-bidíki** 9/10, brick (?<Fr brique)  
**ma-bíibi** 6, feelings of faintness;  
 exhaustion  
**mb-bíiká** M 3/4, seed (esp. melon)  
**lu-bíni** M 11/13, tongue  
**mm-bíizi** M 9/10, animal; meat; flesh;  
 m. **zamáaza**, fish  
**b-bóbo** M 7/8, chin; b. **kyá-yaanda**,  
 lower jaw  
**b-bóombo** M 7/8, heel  
**em-bóombo** ?M 9/10, nose  
**em-boómvo** ?M 9/10, sp. fish

-boóngá (-boóngele), pick up; take  
 mm-boóngo M 9/10, possession; money  
 mm-boóngo 9/10, crop  
 mm-bóte M 9, goodness; -ámmbote, good;  
 kyámmbote, well; kyámmbote!, hallo!;  
 (n)weenda kyámmbote!, go well!,  
 goodbye  
 mb-bú M 3/4, sea  
 mm-bú M 9/10, mosquito  
 mm-bukúna 9/10, blouse  
 b-búlu M 7/8, animal  
 emm-bungéezi ?M 9/10, mist  
 mm-búta M 9/10 & 1a/2, elder; elder  
 brother; m. amuúntu, gentleman, Mr.  
 kí-mm-butá 7, age  
 butú 5/6 (?<Port botão or Fr bouton),  
 button  
 buúla 5/6, outer skin; peel; rind  
 -buúnda(-buúndidi), thresh  
 búundi 5/6, cheek  
 b-buúndu 7/8, fruit  
 mm-buúndu 9/10, heart  
 mm-búngu M 9/10, cup  
 mb-búunzi M 1/2, younger brother or  
 sister (same sex as referent person)  
 -bwá (-bwídi), fall  
 mm-bwá M 9/10, dog  
 emm-bwáaki ?M 9, redness; -ammbwáaki,  
 red  
 -bwídi see -bwá

## D

nn-dá 9, height; length; depth; -anndá,  
 tall; high; long; deep; kwandá, far  
 away  
 nn-daámbu 9/10, side; part; half  
 nn-déki 9/10, aeroplane; aircraft (?<Sw  
 ndege 'bird')  
 mú-nn-dele 3/4 & 1/2, European  
 kí-nn-dende 7/8, young child  
 nn-dezí 9/10 & 1a/2, nurse; nn-dezí  
 amwáana/nndezí-mwaana, child nurse  
 di- 5 sp, it  
 -dí aux (past + inf), would/should  
 (have); yádi zzóla, I should (have)  
 like(d)  
 -didi see -dyá  
 -díká (-diikidi), feed  
 -dílá (-diididi), eat for (prep -dyá)  
 diína 5 dem, that distant  
 nn-díinga M 9/10, voice; language

-díisá, cause to eat or be eaten  
 -dikúmuka (-dikúmukini), rush about  
 -dilá (-didídi), weep; cry  
 diná 5 rp, which  
 -díwa (-diilu), be eaten (pass -dyá)  
 nn-dolóka 9/10, (act of) forgiveness  
 enn-dóombe ?M 9, blackness; darkness;  
 -anndóombe, black; dark  
 ki-nn-dóombe 7, blackness; darkness  
 nd-dúku 3/4, cave (var nl-lúku)  
 nn-duúmba M 9/10 & 1a/2, girl  
 nn-dwéelo M 9, smallness; -ánndweelo,  
 small; little  
 dy- 5 csp, it  
 -dyá (-diidi), eat  
 dya- 5 pp, of  
 nd-dyá M 3/4, intestine  
 ma-dyá M 6, food  
 dyaádi 5 dem, this  
 dyaádina 5 dem, that very/ particular  
 dyaáka, again; further; more; still  
 (and see -áka)  
 dyaáu M 5 pr, it  
 -dyo 5 os, it  
 dyoódyo 5 dem, the aforementioned  
 ma-dyóokó M 6 (<Tupi man(d)ioca via?),  
 manioc; cassava

## E

ee? question indicator  
 e- (i) 2 sp, they (var a-, ba-; be-);  
 (ii) initial vowel of nominals  
 (var o-); (iii) vocative pref  
 édi 5 dem & rp, this/that/any (which);  
 konsó édi, anything (impersonal);  
 konsó ówu, something like that  
 (manner)  
 eèdi pres 5, here it is  
 eèfi pres 19, here it is/they are  
 eèki pres 7, here it is  
 eèmi pres 4, here they are  
 eèyi pres 9 & 8, here it its/they are  
 eèzi pres 10, here they are  
 eèlo, yes  
 eéna 2 dem, those distant (var aána)  
 eéti, (after imper.) please do; be on  
 the point of; ke-...eéti-ko,  
 not yet  
 éfi 19 dem & rp, this/these/any (which)  
 éki 7 dem & rp, this/that/any (which)  
 (concrete)

-éle see -endá  
**ki-ŋg-eléeo** 7, English culture/  
 language  
**nj-elémi** 9, glittering; sparkling;  
 tádi dyan., diamond  
**kye-élo** M 7/8, door  
**émi** 4 dem & rp, these/those/any (which)  
**ená** 2 rp, who (var aná)  
**-endá** M, go (inf kweénda; past stem  
 -yénda; perf -éle); (n)weenda  
 kyàmmbote!, go well, goodbye!  
**-endéla** M (inf kweéndela, past stem  
 -yéndela, perf -endéele), go for  
**nj-endélo** 9/10, way of going  
**-endésa** M (-endéese), drive; make go  
**mwe-endó** M 3/4, journey  
**me-engá** M 6, blood  
**-eno** 2nd pl ps, your(s) pl  
**me-éno** see di-ínu  
**kye-ése** M 7, joy  
**me-éso** see di-ísu  
**-eto** 1st pl ps, our(s)  
**éyi** 8 & 9 dem & rp, this/these/that/  
 those/any (which)  
**me-éza** M 6 (<Port mesa), table  
**ézi** 10 dem & rp, these/those/any  
 (which)  
**-ézidi** see -izá

## F

**f-feélo** 7/8 (<Port.ferro), iron (for  
 pressing clothes); -syá X effeélo,  
 iron X  
**fi-** 19 sp, it; they  
**-fiímpa** (-fiímpidi), measure; examine  
**fiína** 19 dem, that/those distant  
**mp-fiínda** 9/10, forest  
**-fila** (-fididi), lead  
**finá** 19 rp, which  
**-fináma** (-finámene), approach  
**mf-finginya** 3/4, gum (of teeth)  
**-fúka** (-fukidi), cover  
**-fúkamá/-fukáma** (-fukámene), be covered  
**f-fúkilú** kyaméeso M 7/8, eyelid  
**f-fúku** M 7/8, night  
**f-fúkutila** M 5/6, cold (in the head)  
**-fúlalalá(-fulaleele)**, persevere to the  
 end (hence succeed)  
**f-fulú** 7/8, place  
**mp-fulú** 9/10, bed  
**lu-fulú** 11/6, lung

**mp-fúmu** M 9/10 & 1a/2, chief  
**kí-mp-fumu** 7/8, chieftainship; realm;  
 kingdom  
**f-fundá** 7/8, parcel  
**mf-fúnú** M 3/4, necessity; need;  
 profit; use; advantage; -ámffunu,  
 necessary; useful; profitable;  
 -vwá X ém., have the need of X;  
 -vúwa ém., be needed  
**mf-fusúkwa** ánttima 3/4, nausea  
**-futá** (-futídi), pay  
**mp-fúunda** M 9, flesh  
**mf-fúundisí** M 1/2, judge  
**-fúunga:** f. omakasí, become angry  
**-fwá** (-fwiidi), die  
**-fwáaná** (-fweene), become enough  
**ki-fwálaanza** 7 (?<Port francês),  
 French language or culture  
**kí-mp-fwani-mpfwani** 7/8, likeness;  
 picture  
**-fweene** see -fwáaná  
**-fwete** aux, should; ought; will  
**-fwéte** aux, must  
**-fwíilá,** die for; kùffwiilá-ko vó,  
 although  
**mp-fwokó** M 9/10, end  
**-fwokóla** (-fwokwéele), finish tr  
**-fwokwéela**, finish at/for  
**fwóomó** M 9 (<Port fumo), smoke; -nwá  
 ef., smoke tobacco  
**fy-** 19 csp, it; they  
**fya-** 19 pp, of  
**fyaáfi** 19 dem, this/these  
**fyaáfina** 19 dem, that/those very/  
 particular  
**fyaáu** 19 pron, it; them  
**-fyo** 19 os, it; them  
**fyoófyo** 19 dem, the aforementioned

## G

**gaále** 7/8 (<Fr gare), railway station  
**-G-** 2nd sg oc, you sg

## I

**i-** (i) 1st sg sp, I; (ii) definite  
 stabilizer, it is/they are the  
**iboosí** conj, (and) then (?<Port  
 depois)  
**mi-íka** ?M 4 (?<Port.), mica

ki-ikíla 7/8 (?<Latin *carica* via Port.), pawpaw; papaya  
 ki-ímpfi kyakuúlu M 7/8, calf of leg  
 -iná/-iína, be; have  
 mwi-indá M 3/4, lamp; light  
 mwi-íngá M 3/4, reed  
 íngeta, yes; indeed  
 yi-íngi M ?8, manyness; muchness;  
     -ayiíngi, many; much  
 zi-íngi M 10, a number (in Cl 10)  
     zaziíngi, many (in Cl 10)  
 mwi-íni M 3, sunlight  
 -inína, be for  
 di-ínu M 5/6 (*me-éno*), tooth  
 ki-inzú M 7/8, pot  
 mw-isí- M 1/2 (*esi-*), member of;  
     inhabitant of (+ Variant 2); mwisi-  
     kaandá, member of clan; mwisi-váta,  
     villager  
 di-ísu M 5/6 (*me-éso*), eye;  
     mwaán'adíisu, pupil of eye  
 t-iyá M 13, fire; heat;  
     -báka t., become hot  
 -izá M (inf *kwiiza*, past stem -yíza,  
     perf -ízidi, Cl 2 *beézidi*), come  
 -izila M (-íziidi), come for

## J

n-jiíndu 9/10 (<-yiíndula), thought;  
     idea; 10 (also) mind  
 n-júvu M 9/10, question (<-yúvulá)

## K

Stems beginning with *kh-* + vowel are included under *k-* + vowel, e.g. for *kha-* look under *ka-*.

ka-(var ke)...-ko neg marker, not  
 n-kháaka M 9/10 & 1a/2, grandparent  
 kaálú 5/6 (<Port. *carro*), car  
 -kaámba (-kaámbidi), inform; show  
 nk-káamba M 3/4, eel  
 kaandá M, kaánda 5/6, clan; family;  
     lineage; tribe; race  
 nk-káanda M 3/4, skin; letter; book;  
     n. andzíla, travel document,  
     passport  
 nk-kaánda, garden bed  
 -káanga (-kaangidi), fry; roast  
 -kaánga (-kaángidi), tie; bind; hinder

-kaángala, -káangalá (-kaangeele),  
     travel  
 nk-kaángalu 3/4, journey  
 nk-kaángu 3/4, company; the public;  
     people  
 kaánsi conj, but; kaánsi útu, however  
 k-kábadi 7/8 (<Eng), cupboard; closet  
 kádi, for; ekkuma | kádi, (the reason  
     is |) because  
 k-kafé M 15 (<Port *cafè*), coffee  
 káka, only; merely  
 k-káká M ?14, difference; otherness;-  
     ákkaka, other; different; some; more;  
     -ákkaka-kaka, various others  
 n-kháki 9/10, 1a/2, grandfather  
 kalá, already  
 -kalá (past TCI; -kedi/-kele), be  
 ma-kalá 6, charcoal; coal (\*-kádá)  
 kalála 5/6, sp. fish  
 -kálalalá (-kalaleele), become dry  
 n-khálu M 9/10, calabash  
 kalúunga 5/6 (<kiMb), sea; ocean  
 n-kháma M 9/10, a hundred  
 -kambázyaana (-kambázyeene) inform one  
     another  
 kana, whether; kana ...-ko, not yet  
 -kána (-kanini), intend  
 k-kandáanga kyakuúlu 7/8, instep  
 kanéele vó, although  
 -kángaleelá/-kangáleela, travel in/by  
 n-khángaleeló M/ n-khangáleelo 9/10,  
     way of travelling  
 káni M 5/6, intention  
 nk-kánu M 3/4, court case;  
     mmbazi ánnkanu, court; court house  
 n-khásá ?M 9/10, bean; n. zamádeezo,  
     tree beans; n. zammbéenge, chick  
     peas  
 ma-kasí 6, anger; -fúung' om., get  
     angry  
 káti 5 & 17 liver; center; middle; k.  
     kwa- amongst; between; in the  
     midst of  
 k-katini 7/8 (<Port *cantina*), pail;  
     bucket  
 lu-kaú 11/13, gift  
 lu-kayá 11/6, leaf  
 n-kháyi 9/10, buck; harnessed antelope  
 -kayila (-kayíidi), divide/share with  
 -kayisa (-kayíisi), greet  
 nk-kazá 1/2 (<Port *casado/-da*),  
     spouse; husband; wife

- n-kházi see ng-údi  
 ma-kazínu 6 (?<Fr magasin), shop/s;  
 store/s  
 ke-(var ka)...-ko neg marker, not;  
 -kéba (-kebele), take care  
 -kedi see -kalá  
 -keéba (-keébele), prepare for  
 cultivation by clearing and burning  
 nk-kéembo M 3/4, celebration; glory  
 n-khéenda M 9/10, sorrow; kindness;  
 pity; móna n., be unhappy; feel pity  
 Kyá-n-kheenje 7 (for l-lúmbu k.), 1st  
 day of market week  
 nk-kéenje M 3/4, hair on face; whisker  
 nk-kéentó M 1/2, woman; wife  
 -kéevá (-keevele), be small  
 n-khéla M 9/10, box; suitcase  
 kelè-vo, if  
 nk-kéle M 3/4, gun  
 kem- -ko, and not; without; than;  
 kemussungulà-ko, especially  
 -kesá (-keséle), chop down; cut down  
 lu-kéto M 11/13, waist  
 n-khewá 9/10, monkey  
 nk-kezími 3, shining; gleaming; tádi  
 dyan., diamond  
 ki- sp 7, it  
 -ki- oc, self  
 n-khí? M 9, what?; nkhí a- ? which?;  
 nkhí áンthaangwa?, when [is it]?;  
 nkhí amphilá?, what kind [is it]?;  
 ekkuma | nkhí?, why?  
 kibeéne/kibeéni, self  
 kiína dem 7, that distant  
 -kiíngula (-kiíngwiidi), visit (for a  
 short while)  
 kíkilu, indeed  
 n-khíma M 9/10, ape  
 kiná rp 7, which  
 kingáandi, such-and-such; a few  
 kinumaána vó, so that  
 nk-kití 1/2 & 3/4, trader  
 -kituká (-kitukidi), become; turn into  
 -kiyá (-kiyídi), travel  
 nk-kiyí 1/2, traveller  
 -kiyila (-kiyíidi), visit  
 -kké, very/too few/small  
 -ko os 15 & 17, it; there  
 -ko see also ka- and ke-  
 k-kó M 14/6, in-law  
 nk-kóko M 3/4, river  
 kí-n-khokonkhoko 7/8, stream; brook
- koleéyo ?9, post; mail  
 k-kólo M 7/8, period of time  
 di-n-khondó/di-n-khóndo 5/6, plantain;  
 banana  
 n-khóngó M 9/10 & 1a/2, hunter  
 k-kongónya 7/8, elbow  
 konsó each; every; any; k. édi, any-  
 thing (affair); k. éki, anything  
 (concrete); k. óva/óku/ómu,  
 anywhere; k. ówu, some such  
 (manner); k. óyu, anybody; anyone  
 k-koódyá M? 7/8; k. kyakúulu, ankle  
 koóko dem 15 & 17, that/there  
 aforementioned  
 -kóolá (-koolele), extract  
 -kóomba (-koombele), sweep  
 n-khóombo M 9/10, goat  
 -kóonda (-koondele), hunt  
 -kóondwa (-koondelo), be lacking  
 n-khóondwa M 9, lack; want; absence  
 ki-Kóongo M 7, Kongo language/culture  
 nk-Kóongo M 1/2, Kongo person  
 nk-kóongolo adíisu M 3/4, iris of eye  
 Kya-k-kóonzo 7, 4th day of market week  
 n-khóovi 9/10 (<Port. couve), cabbage  
 n-khósi M 9/10, lion  
 -kósoká (-kosokele), sit down  
 -kósokelá (-kosokeele), sit down  
 for/at/on  
 n-khósokeló M 9/10, buttock (lit.  
 place for sitting on)  
 -kotá (-kotéle), enter  
 -kotésa (-kotéese), admit; make enter;  
 k. mabutú, do up buttons  
 -kotésela (-kotéseele), make enter for  
 ku- 15 & 17 sp, it; there  
 ku- 17 prefix, at; to  
 lu-kú M 11, flour; meal; cassava  
 porridge  
 -kúba (-kubidi), weave  
 -kúbiká (-kubikidi), prepare  
 n-khúfi M 9, shortness; -ánkhufi,  
 short; kwánkhufi, near  
 kúle ?9 (?< Fr. courant), electricity  
 nk-kúlu M 1/2 & 3/4, old person;  
 ancestor  
 n-khúlu M 9, olden times  
 -kúluká (-kulukidi), descend; go/come  
 down; (of sun) set  
 k-kúma M 7/8, reason; ekkuma kádi,  
 because (lit. the reason is  
 because); ekkuma nkhí?, why? (lit.

- the reason is what?)
- kúmamá (-kumamene), become strong/  
sturdy
- ma-kúmataanú, fifty
- ma-kúmatatú, thirty
- ma-kúmayá, forty
- nk-kúmbu see n-khúumbu
- ma-kúmoolé, twenty
- kuná Cls 15 & 17 rp, which; where
- kúna (-kunini), plant; grow tr
- k-kundúbulu 7/8, hill; hillock
- kungúlu 5/6, knee
- n-khúni see lu-kúni
- lu-kúni M 11/10 (n-khúni), firewood
- kupaála 5 (?<Port. cobre), copper
- nk-kúta M 3/4, forehead
- lu-kútakanú M 11/13, meeting
- kutú 5/6, ear (var ku-tú)
- lu-kútu M 11/13, stomach
- kí-n-khutú 7/8, shirt
- kuúmbi 5/6 (<Port. comboio), car; train
- n-khúumbu M 9/10, name
- nk-kúumbu M 3/4, time; occasion;  
nkk(ú)umbu-myayíngi, often
- ma-kúumbu: -amák., astonishing;  
wonderful
- kúumi M 5/6, a ten(-some);
- a-kúumi, tenth
- kuumi inv adj num, ten
- kuúna 15 & 17, that; there (distant)
- k-kúunda 7/8, chair; seat
- nk-kúundi M 1/2, friend
- nk-kuúnga 3/4, song
- n-khúunku M 9/10, part; section
- n-khúunzu M 910, greenness; -ánkhunzu,  
green
- kw- 15 & 17 csp, it; there
- kwa- (i) 15 & 17 pp, of; (ii) to; by  
(person); (iii) + possessive stem,  
quite; completely (in relation to  
person) e.g. kwaáku (in relation to  
you sg); kwaáme (... me); kwaándi  
(... him/ her/them ex. Cl 2); kwaáu  
(... them Cl 2); kweéno (... you  
pl); kweéto (... us)
- kwá? M, how many?; how much?
- k-kwá 7/8, yam
- nk-kwá M 1/2, possessor; owner
- kwaáku 15 & 17 dem, this; here
- kwaáku see kwa- (iii)
- enk-kwáaku ?M 3/4, shin
- kwaákuna, 15 & 17 dem, that very/ particular; at that very place
- kwaáme see kwa- (iii)
- kwaándi see kwa- (iii)
- kwaáu see kwa- (iii)
- kwámininá (-kwaminiini), continue;  
persevere
- kweéno see kwa- (iii)
- kweéto see kwa- (iii)
- ky- 7 csp, it
- kya- 7 pp, of
- kyaáki 7 dem, this
- kyaákina 7 dem, that very/ particular
- kyaáu M 7 pron, it
- kyo 7 os, it
- kyoókyo 7 dem, the aforementioned
- L
- lá, be tall
- láala M 5/6 (<Port. laranja), citrus  
fruit; orange
- láamba (-laambidi), cook
- laambilu, perf -láambwa
- laánda (-leénde), follow
- láka M 5/6, throat
- lu-láka M 11/13, larynx
- landúlula (-landúlwiidi), repeat
- landúlwiila, repeat for
- lápi/lapí 9/10 (<Port. lápis  
'pencil'), pencil, pen
- laú 5/6, chance; opportunity
- ma-lavú 6, palm wine
- lebóka (-lebókele), become soft
- léeká (-leele), lie down; go to sleep
- nl-leéke 1/2, younger sibling of same  
sex as speaker; young person
- leele see -léeká
- léembamá (-leembamene), be gentle/  
kind
- nl-léembo M 3/4, finger; -amáalu, toe
- leénda (-leénde), be able
- leénda see -laánda
- l-lékwa M 7/8, thing; object; article
- lelá (-lelele), bring up; raise child
- nl-léle M 3/4, cloth
- lembele aux, not have done
- lembi aux, not do
- lenda aux, may; might; could
- lo os 11, it
- u-lólo M 14, crowd; great number
- lolóka (-lolókele), forgive
- longésela (-longéseele), advise

## -longóka (-longókele), learn

nl-longóki 1/2, learner; student; pupil  
 loólo dem 11, the aforementioned  
 -lóomba (-loombele), ask for; request  
 -loónda (-loóndele), mend  
 -loónga (-loóngele), teach  
 loónga 5/6, plate  
 loóngi 5/6, lesson  
 nl-loóngi 1/2, teacher  
 nl-loóngo 3/4, medicine; ndzo an., hospital; pharmacy  
 lu- sp 11, it  
 maá-lu see ku-úlu  
 kuú-lu see ku-úlu  
 l-lúdi 7, truth  
 nl-ludí 3/4, roof  
 nl-lúku 3/4 (var nd-dúku), cave  
 lúlu 5/6, bitter leaf sp.  
 l-lúmbu M 7/8, day  
 luná rp 11, which  
 -lundúmuka (-lundúmukini), run  
 -lúta (-lutidi) aux, usually do; do rather; do more  
 -lúukisá (-luukiisi), warn; advise  
 luúna dem 11, that distant  
 -luúnda (-luúndidi), keep  
 nl-luúndi 1/2, keeper; one in charge  
 luúndilu 5/6, place for keeping; container; shelf/shelves; cupboard  
 -luúnga (-luúngidi), light (fire)  
 nl-lúunzu M 3/4, pain; ache  
 lw- csp 11, it  
 lwa- pp 11, of  
 -lwaáka (-lweéke), arrive  
 -lwaákilwa (-lwaákiilu), be reached  
 -lwaákisa (-lwaákiisi), cause to arrive; receive; welcome  
 lwaálu dem 11, this  
 lwaáluna dem 11, this particular  
 lwaáu M pr 11, it  
 -lweéka see -lwaáka

M

m- csp 6, they; it  
 ma-, sp 6 (var me-) they; it; pp 6, of  
 maáma dem 6, this; these  
 maámama dem 6, that/those particular  
 maána dem 6, that/those distant  
 -maánta (-meénte), climb  
 maáu M pr 6, they; them

maná (var mená) rp 6, which  
 m-mánga M 7/8, mango  
 -manísá (-maníisi), finish tr  
 -manísina (-manísiini), finish for/at  
 me- sp 6 (var ma-), it; they  
 meéme 5/6, sheep  
 mená (var maná) rp 6, which  
 -mená (-menéne), grow intr  
 -méne aux, have done  
 m-ménemene M 7/8, morning  
 mi- sp 4, they  
 midi ?9, midday; later in the day  
 miína dem 4, those distant  
 lu-miíngu 11/13 (<Port. domingo), week; Kya-lum. 7, Sunday  
 miná rp 4, which  
 m-minúminu 7, Adam's apple  
 -mo os 6 & 18, them; it; therein  
 -mokéna (-mokéene), chat; converse  
 -mokésa (-mokéese), talk to  
 m-mokó 7/8, conversation  
 -móna (-mweene), see; m. nkhéenda, feel sad; feel pity  
 -mónaaná (-monaneene), see each other  
 móno pr 1st sg, I; me  
 moómo dem 6 & 18, therein afo- mentioned  
 lu-moónso M 11, left (hand)  
 moósi crd num, one; -a-moósi, first; Kyamóosi, Monday  
 -mosí adj num, one  
 mu- 18, in; in order to; by; with (instrument); sp 18, it; there  
 muna- 18, in; by; with; for; in order to  
 muná rp 18, in which  
 muúna dem 18, therein (distant)  
 mw- csp 18, it; there(In)  
 mwa- pp 18, of  
 mwaámu dem 18, in here  
 mwaámuna dem 18, in that very place  
 -mwaángana(-mwaángene), disperse intr  
 -mwangáneesa, disperse tr  
 -mweene see -móna  
 -mwéesá, cause to see/experience  
 my- csp 4, they  
 mya- pp 4, of  
 myaámi dem 4, these  
 myaámána dem 4, these particular  
 myaáu M pr 4, they; them

## N

NA- 1st sg sp and oc, I; me  
 na, emphaser  
 naána crd & inv num, eight  
 -a-naána, eighth  
 naànga, perhaps  
 nánaázi M 5/6, pineapple  
 náni? M la/2a (*aki-*), who?  
 -naníka (-naníkini), pull out  
 -natá (-neéte), carry; take  
 -natína (-natíini), carry for  
 nda! imper -endá, go!  
 ndivo, it is so  
 ndyoná rp 1, who  
 ndyoóna dem 1, that distant; that very  
 ndyoóyo dem 1, the aforementioned  
 ndyoóyu dem 1, this  
 nè, like  
 neéngwa la/2a (*aki-*), mother; lady;  
     madam; Mrs.  
 -neéte see -natá  
 -neéto perf -natwá  
 n-néne M ?14, largeness; size;  
     -ánnene, big; large  
 lu-néne M 11, right (hand)  
 -NG- oc 1, him; her  
 ngà, then; in consequence  
 ngéye pr 2nd sg, you sg  
 lu-ngolángola 11/13, flat-tailed otter  
 ngoónde M 1a, moon  
 -niíngama (-niíngamene), stop intr  
 níisi M 9/10, cat  
 níma 9, back  
 mi-niíti 4, minute(s)  
 nítu M 9/10, body  
 nkhetè, before (future event)  
 nkhí? see n-khí?  
 -nkhwá: dìnhwá kkalá vo, lest; in case  
 nkkutú, at all; even  
 -nóka (-nokene), fall (of rain); let  
     rain in (of roof)  
 ntháangwa M 1a, sun  
 ntsámbwaádi see nt-sámbwaádi  
 muu-ntú see mu-untú  
 nu- sp 2nd pl, you pl  
 -nu-, oc 2nd pl, you pl  
 nw- csp 2nd pl, you pl  
 -nwá (-nwiini), drink; n. éfwoomó,  
     smoke tobacco  
 nyáanga M 9/10, grass  
 nyóka M 9/10, snake

## O

o-, initial vowel of nominals; 2nd sg  
 & 3rd sg/1 sp, you sg & s/he  
 ng-ó 9/10, leopard  
 okò vo, (he etc.) said that  
 ko-óko M 15/6, arm and/or hand  
 óku rp, this/that/any (which/where)  
     konsó ó., anywhere  
 óla 9/10 (<Port. hora), hour; time  
     (o'clock)  
 ng-olá 9/10, catfish  
 -óle M num adj, two  
 ng-oló 10, power; strength  
 wo-ólo 14 (<Port. ouro), gold  
 ólu rp 11, this which; any which  
 óma rp 6, these/those/any (which)  
 to-ómfo M 13, brain/s  
 ómu rp 18, where(in); k o n s ó ó . ,  
     anywhere in which  
 oná rp 1, who(m)  
 mo-óngó M 3/4, mountain  
 wo-ónso(no) M 14, wholeness;  
     -awóonsono, all; the whole  
 oólodi 9 (?<Port. ordem), order  
 ng-oombé M 9/10, beast; (pl) cattle  
 oóna dem 1, that distant  
 ng-oónde M 9/10, month  
 òowóo, oh no, certainly not  
 lo-sé (var. lu-sé) M 11/13, face  
 ótu rp 13, those which; any which  
 óva rp 16, anywhere (which); konsó  
     óva, anywhere; somewhere  
 ówu rp 14, this/that/any (which)  
     konsó ówu, something like that  
 mo-oyó M 3/4, life  
 ki-mó-oyo 7/8, liver  
 óyu rp 1, this who; s/he who; any who;  
     konsó óyu, anyone  
 kyo-ózi M 7, cold; coldness  
 ozeévo, therefore

## P

For stems beginning with ph + vowel,  
 see under p + vowel, e.g. for pha-  
 see under pa-.

m-phá M 9, newness; -ámpha, new  
 kí-m-pha 7/8, tale of marvels  
 Kya-m-phaángala 7, 3rd day of market  
     week

- m-pháangi M 9/10 & 1a/2, elder relative  
(brother; sister; cousin)
- m-pháatu ?M 9/10, duck; goose
- p-paáwu 7/8 (<Port. pá), spade
- m-phakáni 9/10, armpit
- m-phakása 9/10, buffalo
- papéele 9/10, paper
- m-phátu M 9/10, cultivated field
- m-pheémbe 9, whiteness; -am., white
- m-phiimpita 9, strangeness; -am., strange
- m-philá 9/10, kind, sort; -amphilá-  
mumphila, of different kinds
- m-phimbá 9/10, fish sp.
- ki-m-phití 7/8, gazelle
- m-phitílu 9 (<Port. petróleo),  
kerosene; paraffin
- m-phofó 9/10 & 1a/2, blind person
- m-pholó 9/10, face
- m-phóveló M 9/10, way of speaking
- m-phú M 9/10, hat
- m-phúku M 9/10, rat
- m-phukumuni M 9/10, temptation
- m-phutá 9/10, sore
- ki-m-phutúku 7, Portuguese language
- Pútulukaále M 9, Portugal
- m-phútwiilú M 9/10, answer
- em-phúumba ?M 9/10, fish sp.
- S
- nt-sá M 9/10, red antelope
- má-nt-sa 6, swimming; -t(á) om., swim
- Kyá-nt-saabala 7 (<Port. sábado),  
Saturday
- sáalá (-siidi), remain behind;  
(nu)suala kyàmmbote! goodbye!
- sáamba (-saambidi), pray
- sáambanú crd & inv num, six
- a-sáambanu, sixth
- s-sáambu M 7/8, prayer
- saángaana (-saángene), become mixed
- ma-sáangu M 6, corn; maize
- nt-saángu 10, news
- saánsa (-saánsidi), look after
- lu-saánsu 11/13, history; story
- saánsuka (-saánsukidi), be well  
brought up
- sáanzuká (-saanzukidi), become wide;  
become large
- s-sáasu M ?14, easiness; -ássaasu, easy
- sabúni 9 (?<Port. sabão/Fr. savon), soap
- ns-sádi M 1/2, workman
- sádilá (-sadiidi), use
- nt-sádilú M 9/10, way of working
- sádisá (sadiisi), help
- ns-sádisí M 1/2, helper; assistant
- lu-sádisú M 11, help; aid; assistance
- sáka (-sakidi), become excessive;  
ntháangu ásaka, too late
- sála (-sadidi), work
- nt-sálantsala M 9/10, eyelash
- sálazyaaaná (-salazyeene), help e. o.
- s-sálu M 7/8, work; task; job
- ma-sámbala M 6, millet
- nt-sámbwaádi ?M ?9 crd & inv num,  
seven
- a-nt-sámbwaadi, seventh
- lu-sámbwaádi 11, seventy
- nt-sámpaatú M 9/10 (var. ntsápaatú)  
<Port. sapato ), shoe
- samúna (-samwiini), tell stories;  
explain; describe
- samúnuna (-samúniini), explain
- samúniina, explain to; describe to
- dí-nt-sanga 5/6, tear from eye
- kí-nt-sanga 7/8, tear from eye
- nt-sápaatú (var. ntsápaatú), shoe
- sásuká (-sasukidi), recover from  
illness; get better
- saúka (-saúkidi), cross (e.g. river)
- ma-sávwooka M 6 (?<Port.), avocado
- di-nt-sayá 5/6 (<Port. saia), skirt
- sè + subj, future tense marker
- se-, now (change of state)
- sé M 5/6, father
- kí-se 7, father's side
- s-sé 14/8, color; kind
- nt-sé M 9/10, eyebrow
- mú-nt-se 3/4, sweetcane; sugar cane
- lu-sé M 11/13 (var l-osé), front; face
- ns-seédyá 1/2 & 3/4, baby
- s-seéngelé 7/8, ax
- s-seéngo 7, iron
- seésa (-seésele), shred
- ns-séta M 3/4, intestinal worm
- sevá (-sevéle), laugh
- sevésa (-sevéese), amuse
- nt-sí M 9/10, land; country; earth;  
vaná-ntsi a-, underneath
- sidi aux., manage to; ever do
- siidi: fisiidi nga-, almost; and see  
-sáalá, -syá
- síilá, put for

-síimba (-siimbidi), touch; begin  
 nt-síindu akungúlu 9/10, kneecap  
 ns-siinga 3/4, string  
 nt-siingu M 9/10, neck; n. akóoko,  
 wrist  
 -síka (-sikidi), fire (gun)  
 ma-síka M 6, evening; afternoon  
 -síkamá (-sikamene), wake/ up; rise  
 -síkídisa (-sikidiisi), settle; arrange  
 -síkíla (-sikiidi), be correct; be  
 safe; be proper  
 sikoóla 9/10, school  
 -síma (-simini), prevent; stop tr  
 -símá (-simini), dig  
 sína M 5/6, beginning; start n.  
 sína dyakúulu, thigh  
 -singa aux, future marker  
 s-sívi M ?7 (Laman 5), astonishment;  
 wonder; marvel; -ássivi, wonderful;  
 astonishing; marvellous  
 s-sívu M 7/8, winter  
 -sóba (-sobéle), change tr; exchange  
 -solóla (-solwéele), find  
 -solwéela, find at/in/for  
 -sóma (-somene), spit (for roasting)  
 -sómená (-someene), put on spit for  
 Kyá-nt-sona, 2nd day of market week  
 -sóneká (-sonekene), write  
 -sónekená (-sonekeene), write for/to  
 -sóngazyaaaná (-songazyeene), show e.o.  
 ns-sóni 3/4, grass sp.  
 s-sóno M 7/8, writing  
 -sóolá (-soolele), choose  
 -sóolelá (-sooleele), choose for  
 -sóómpa (-soómpele), borrow; marry  
 nt-soompélo M 9/10, marriage  
 -sóonga (-soongele), show; tell  
 -sóongelá (-soongeele), show to/for  
 nt-soonsó M 9/10, nail (metal); and see  
 next entry  
 lu-soonsó M 11/10 (nt-soonsó), nail  
 (metal)  
 lu-súki 11/10 (nt-súki), hair (single)  
 11; hair (coll) 10  
 nt-súki see lu-súki  
 súku M 5/6, room [in house]  
 -sukúla (-sukwiidi), wash tr  
 -sukwiila, wash for  
 súmu M 5/6, sin  
 -súngamená (-sungameene), remember  
 -súngamesá/-sungámesa (-sungameese),  
 remind

-súngulá: kemussungulá-ko, especially  
 ns-suní 3/4, muscle  
 nt-súsu M 9/10, chicken; fowl  
 ns-súuká M 3/4, early morning  
 -súumba (-suumbidi), buy  
 -súunda (-suundidi), pass; surpass;  
 succeed; win  
 -súngulá (-suungwiidi), mention  
 súunya 5/6, moustache  
 lu-súunzulú M 11/13, introduction;  
 presentation  
 suwá 5/6, boat  
 ns-swá 3/4, permission  
 ns-swaálu 3, speed; -sy(á) ensswaálu,  
 hurry; make haste  
 -syá (-siidi), put; -sy(á) effeélo,  
 iron [clothes]; issya vó, that is  
 [to say]; i.e.; see previous entry  
 -syeéta (-syeétele), twist  
 nt-syésye M 9/10, antelope  
 s-syésye M 7, measles

## T

For stems beginning with th + vowel,  
 see under t + vowel, e.g. for tha see  
 under ta.

-tá (-teele), speak; do; conduct;  
 -t(á) omaámbu, conduct affairs;  
 -t(á) omántsa, swim  
 -táamba (-taambidi), play  
 t-táambi M 7/8, sole of foot; foot  
 -táambulá (-taambwiidi), accept;  
 receive; welcome  
 n-tháambulú/n-tháambulwá M 9/10,  
 reception  
 t-táandu M 7/8, era; epoch  
 n-tháandu M 9, top  
 kú-n-thaandu, upstairs  
 -táanga (-taangidi, -teenge), read;  
 count  
 n-tháangu/n-tháangwa M 9/10, time  
 nt-taántu 1/2, enemy  
 n-tháantu ?M 9, sadness  
 taánu crd num, five  
 -taánu M adj, five  
 -atáanu, fifth; Kya-táanu 7, Friday  
 taáta 1a, father (mode of address or  
 title); Mr.; sir  
 -a-táatu, third; Kya-táatu 7,  
 Wednesday

- tádi M 5/6, stone; t. dyanjelémi/  
dyankkezími, diamond
- t-tádi M 14, metal; mineral
- táku M 5/6, thigh; buttock
- tála (-tadidi), watch; look (at); deal  
with; manage; see to
- n-thálu M 9/10, sum; total
- tátu crd num, three
- tátu adj num, three
- teéka (-teékele), shine
- téelá (-teelele <-tá), do at/in; speak  
to; call
- n-théeló M 9/10, way of doing; way of  
dealing with; nthéeló zamaámbu,  
discussion; management of affairs
- teenge, see -táanga
- téetá (-teetele), cut up
- téétola (-teétweele), remind
- téezá (-teezele), try; compare
- t-téezo M 7/8, measure; limited  
quantity/amount
- ttéezó kya-, approximately
- téka(-tekele), draw water; sell; do  
first
- tékelá (-tekeele), draw (water)  
from/at/in; sell to/for
- nt-téla M 3/4, stature
- télamá (-telamene), stand up
- télamesá (-telameese), help to stand;  
stand up tr; establish; set up
- télamesazyaaná, help e.o. to stand up;  
stand e.o. up
- nt-téte (M) 3/4, Moses' cradle; basket  
of palm fronds
- n-théte M ??, first (adv); -ánthete,  
first (num adj)
- n-thetéembwa 9/10, star
- nt-tí M 3/4, tree
- tiiná (-tiinini), run away; escape
- tiinta/tiita 5/6 (<Port.tinta), paint
- ma-tíiti M 6, garbage; rubbish; trash
- t-tiki 7/8, ticket
- tilúmuka (-tilúmukini), fly
- tilúmuná (-tilúmwiini), fly tr; take  
by air
- nt-tíma M 3/4, heart
- tíya see t-íya
- to os 13, them
- tokó 5/6, boy; youth; young man
- tóma (-tomene) aux, do well; do  
carefully; do very much
- kí-n-thombo 7, spring (season)
- ma-tóolo 6, corrugated iron (sheets)
- tóonda (-toondele), thank
- ma-tóondo M 6, thanks; -vútulá  
matóondo, return thanks
- to óto dem 13, these/those  
aforementioned
- nt-tóto (M) 3/4, earth; soil; ground;  
dirt
- tu- 1st pl sp, we
- tu- sp 13, they
- tu- oc, us
- nt-tú M 3/4, head
- ku-tú M 17/6, ear
- túba (-tubidi), throw
- n-thílu M 9/10, breast; chest
- tuná rp 13, which
- nt-tungúnuunu 3/4, white of eye
- túti M 5/6, cloud
- túuká (-tuukiidi), come from
- túuká, from; since
- túukilá (-tuukiidi), come from
- tuúna dem 13, those distant
- túunga (-tuungidi), build; sew;  
construct
- nt-túungi M 1/2, builder
- tuúta (-tuútidi), pound
- nt-túutu álaka M 3/4, windpipe;  
trachea
- tw- csp 1st pl, we; csp 13, they
- twá (-twiddi), become sharp
- twa- pp 13, of
- twáadisá (-twaadiisi), chair  
(meeting); introduce
- twáasá/-twaásá (-tweése/-tweese),  
bring
- twaátu dem 13, these
- twaátuna dem 13, those particular/very
- twaáu M pr 13, they, them
- nt-twéedi M 1/2 & 3/4, herdsman;  
pastoralist
- twéelá (-tweelele), herd (animals);  
keep (animals)
- t-twéelezi M 7/8, animal (domestic)
- tweése/-tweese, see -twáasá/-twaásá
- twíiká (-twíkidi), send
- tyáamá (-tyaamini), gather (firewood)
- tyáaminá (-tyaamiini), gather (fire-  
wood) for

## U

- u- sp 3rd sg/1, he; she; sp 3 & 14,  
it; sp 2nd sg, you sg

ng-ubá (M) 9/10, peanut; groundnut;  
 ngubá aníma, kidney  
 ng-údi 9/10 & 1a/2, mother; ngúdi  
 ánkkeentó, old lady; ngúdi ánhazi,  
 maternal uncle; mother's brother  
 kyu-úfutá M 7, sweat; perspiration  
 kyu-úkusá M 7, sweat; perspiration  
 ku-úlu M 15/6, foot; leg; foot and leg  
 uná rp 3 & 14, which; 14 how  
 mu-untú M 1/2, person; African  
 ki-mu-úntu 7, human nature  
 útu, particle expressing impatience  
 kaànsi útu, however  
 wu-únu (takes agreements of 7), today  
 ng-uvú 9/10, hippopotamus  
 ng-uúya 10, eyeglasses; spectacles

## V

v- csp 16, there  
 va- sp 16, there  
 va- loc pref 16, on; at  
 va- pp 16, of  
 vaána dem 16, there (distant)  
 -váavá (-veene), give  
 -váanga (-veenge), do; make  
 -váangamá (-vaangamene), get done  
 vâangu M 5/6, act; deed; action  
 v-vâangu M 7/8, creature  
 mv-vâangudi M 3/4, harm; poison  
 -vâangulá (-vaangwiidi), hurt tr; harm  
 vaáu M pr 16, thereon; thereat; vana  
 váau, immediately; at once  
 vaáva dem 16, here(on/at)  
 vaavâ, when  
 -vaáva (-vaávidi), seek; search for;  
 look for; need  
 vaávana dem 16, at/on that  
 very/particular place  
 v-vakála 7/8, briefcase  
 v-valánganza 7/8, skull  
 vaná rp 16, which; where(at/on)  
 vana- 16, on; at  
 -váta (-vatidi), cultivate; grow tr  
 vâta M 5/6, village; homestead; home  
 mv-váti 1/2 & 3/4, agriculturalist;  
 farmer  
 -váyiká (-vayikidi), emerge; come/go  
 out  
 mv-váyikú M 3/4: m. avvumú, diarrhoea  
 ve- sp 16, there  
 véembo M 5/6, shoulder

-veene see -váaná  
 -veenge see -vâanga  
 mv-vélo 3/4, bicycle  
 vená rp 16, where; which  
 -vengómoka (-vengómokene), disperse  
 intr; clear intr  
 -vengómona (-vengómweene), disperse  
 tr; clear tr  
 -vetá (-vetéle), hunt with dogs  
 -vêvolá (-vevweele), relieve of a  
 burden  
 -vvévwelá, relieve of burden for  
 -véwa (-veeno), be given  
 -vidísá (-vidiisi), lose  
 mv-viím̄ba 3, the whole; the entire  
 v-viimpi 14/6, health; -báka vvíimpi,  
 recover health; get better  
 -viingilá (-viingiidi), wait for  
 -víisá (-viisidi), make sure;  
 understand thoroughly  
 -vilá (-vididi), disappear; vanish  
 -vilákana (-vilákeene), forget  
 -vilákeesa (-vilákeese), make forget  
 mv-vindíngi akúulu 3/4, shin  
 v-vísi M 7/8, bone  
 -víta (-vitidi), do first; do  
 previously; be the first to do  
 -vitúla (-vitwiidi), take on a journey  
 -vivíla (-viviidi), listen  
 vó/-vo, that  
 -vo os 16, there(at/on)  
 -vóonda (-voondele), kill  
 -vóondelá (-voondeele), kill for  
 -voóngá (-voóngele), be large; be fat;  
 grow bigger  
 voóvo dem 16, here/there afore-  
 mentioned  
 -vóva (-vovele), speak  
 -vóvelá (-voveele), speak at/for; talk  
 at/for  
 -vóvesá (-voveese), tell; talk to;  
 speak to; say to  
 mv-vóvo M 3/4, expression; speech  
 -vóvokaná (-vovokeene), be describable  
 mv-vú M 3/4, year  
 mb-vú M 9/10, grey hair; white hair  
 -vubá (-vubidi), baptize  
 -vubíla (-vubiidi), baptize  
 mb-vudí 9/10, water antelope  
 ki-mb-vuká 7/8, society; group;  
 company  
 -vukúmuna (-vukúmwiini), tempt

**mb-vúla** M 9/10, rain  
**-vulúza** (-vulwiizi), save; rescue  
**mb-vumá** 9/10, flower  
**v-vúmi** 14, respectfulness  
**kí-mb-vumina** 7, milk  
**v-vumú** 7/8, stomach; belly  
**kí-vunga** 7/8, wrap; shawl; blanket  
**lu-vúnu** (M) 11/13, falsehood; lie  
**vúsú** M 5, raffia  
**vutá** 5/6, sweet potato  
**-vútuká** (-vutukidi), return intr; go back; come back  
**-vútulá** (-vutwiidi), return tr; give back; -v. mphútwiilú, return an answer; answer; reply; v. matóondo, return thanks  
**-vúwa** (-vwiilu) (kwa-), be possessed/owned (by); belong (to);  
**-vúw(a)** émffunu, be needed  
**mb-vuúdila** M 10, greens; vegetables (green)  
**-vuúnda** (-vuúndidi), rest  
**-vuúngila** (-vuúngiidi), water (plants)  
**-vúunzuná** (-vuunzwiini), erase  
**mv-vúuvu álaka** M 3/4, windpipe; trachea  
**vvè!**, no!  
**vwá** crd & inv num (var. vwé), nine  
**-a-vwá**, ninth  
**lu-vwá** 11, ninety  
**-vwá** (-vwiidi), possess; own; **-vw(á)** émffunu, need  
**v-vwá** M 15/6, possession; property  
**kí-mb-vwaama** 7, riches; wealth; resource  
**ú-mb-vwaama** 14, richness; wealthiness  
**mb-vwaándilu** 9/10, buttock; bottom ('sit-upon')  
**-vwáatá** (-vweete), put on (clothes); wear  
**mv-vwáatú** M 3/4, garment; clothes (pl)  
**vwé** crd & inv num (var. vwá), nine  
**-a-vwé**, ninth  
**lu-vwé** 11, ninety  
**-vweete** see -vwáatá  
**-vwiidi** see -vwá  
**vwiína** 5, thirst; vóond(a) evviína, slake thirst  
**-vyá** (-viidi), become fully cooked; mature; ripen fully  
**vyá** M 5/6, cultivated field  
**-vyéenga** (-vyeengele), adorn oneself  
**-vyéengesá** (-vyeengeese), decorate;

adorn; paint  
**-vyóoká** (-vyookele), pass; pass by; lumiíngu luvyookele, last week; mvvú uvyyookele, last year

## W

**w-** csp 1 & 3 & 14, he; she; it; csp 2nd sg, you sg  
**-wá** (-wiidi), hear  
**-waána** (-weéne), find; meet  
**-waánaana** (-waán[an]eene), meet together; meet e.o.  
**waáu** M pr 3 & 14, it; thus; so  
**waáwu** dem 3 & 14, this; now; thus  
**waawù** vo, since; because  
**waáwuna** dem 3 & 14, that very/particular; in that very same way  
**waáya** dem 2, these  
**-weéne** see -waána  
**ng-weéta** 9, malachite  
**w-wéte** M 14, beauty  
**-wiidi** see -wá  
**-wo** os 3 & 14, it; thus  
**-wolá** (-woléle), rot; go bad  
**woówo** dem 3 & 14, that aforementioned; thus  
**-wúka** (-wukidi), treat for illness  
**ma-wúku** M 6, treatment (medical)  
**wúlu** M 5/6, hole; pit  
**-wútuká** (-wutukidi), be born  
**wuúna** dem 3 & 14, that distant; thus

## Y

**y-** csp 1st sg, I; csp 8 & 9, they; it  
**yá** crd num, four  
**-ya** adj num, four  
**-ayá**, fourth; Kya-yá 7, Thursday  
**ya-** pp 8 & 9, of  
**yá** M 5/6, oil palm tree; Elaeis guineensis  
**yaáku**, with you sg  
**-yáalá** (-yaadidi), rule over; govern  
**lu-yáalú** M 11/13, government  
**yaáme**, with me  
**yáanda** M 5, lower part; south  
**-á-yaanda**, lower; southern  
**yaándi**, with her; with him  
**yaándi** M pr 1, he; him; her; she  
**-yáantiká** (-yaantikidi), begin; start

**y-yáanzala** M 7/8, yard; courtyard  
**yaáu**, with them 8, with it 9  
**yaáu** M pr 2, they; pr 8 & 9, they;  
 them; it  
**yaáyi** dem 8 & 9, this; these  
**yaáyina** dem 8 & 9, that/those  
 very/particular  
**yakála** 5/6 & 2 (**ma-akála** & **a-akála** M),  
 man; husband; male  
**yakinu**, so far; up to now  
**-yalá** (-yadídi), spread  
**-yalúmunu** (-yalúmwiini), open tr  
**-yáma** (-yamini), hurt intr; sting intr;  
 smart; be sore  
**-yambúla** (-yambwíidi), allow; let  
**ny-yámu** M 3/4: n. álaka, sore throat  
**-yánduká** (-yandukidi), become hot; heat  
 up intr  
**-yángalalá/-yangálala** (-yangaleele),  
 become happy; become glad  
**lu-yangálalu** 11, happiness  
**-yangídika** (-yangidikidi), make happy;  
 please  
**-yá(n)tiká** (-ya(n)tikidi), begin; start  
**yavanà**, until  
**yè** (joining sentences), and  
**ye-** (joining nouns), and; with  
**-yéelá** (-yeelele), become ill  
**y-yéelá** M 15/6, illness; disease;  
 sickness  
**yeéno**, with you pl  
**yeéno** M pr 2nd pl, you pl  
**yeéto**, with us  
**yeéto** M pr 1st pl, we; us  
**-yelá** (-yeléle), become full; fill up  
 intr  
**-yelésa** (-yeléese), fill tr  
**-yendéla** see **-endéla**  
**yevanà**, until  
**yi-** sp 8 & 9, they; it  
**-yi-** reflexive infix, self  
**yiína** dem 8 & 9, those/that distant  
**-yiíndula** (-yiíndwiidi), think; think  
 about  
**-yíka** (-yikidi), mention by name  
**-yíkilá** (-yikiidi), name; call by name  
**-yilá** (-yididi), boil intr  
**-yimbídila** (-yimbídiidi), sing for  
**-yimbíla** (-yimbíidi), sing  
**-yimísa** (-yimiisi), bring to fruition  
**yiná** rp 8 & 9, which  
**-yo** os 8 & 9, them; it

**yo-** var **ye-**, and, with  
**-yondálala** (-yondáleele), get wet;  
 become wet  
**-yondéka** (-yondékele), steep; soak tr  
**-yoóya** (-yoóyele), get tired; tire  
 intr  
**yoóyo** dem 8 & 9, those/that  
 aforementioned  
**yovó**, or  
**-yúkutá** (-yukwiiti), become satisfied;  
 get full (of food)  
**-yúma** (-yumini), dry intr; get dry  
**y-yúunga** M 7/8, coat  
**-yúvulá** (-yuvwiidi), ask (question)

Z

**z-** csp 10, they  
**za-** pp 10, of  
**nd-zá** M 9/10, world  
**nd-záamba** M 9/10, elephant  
**Nd-zaámbi** M 9/10 & 1a/2, God  
**záandu** M 5/6, market; **-tá mazáandu**, go  
 marketing; shop v  
**z-zaánzu** 7/8, bridge  
**zaáu** M pr 10, they; them  
**-zaáya** (-zeéye), know; come to know  
**zaázi** dem 10, these  
**zaázina** dem 10, those very/particular  
**-zádisá** (-zadiisi), fill tr  
**nd-záki** 9/10, speed; **mu(na)-ndzáki**,  
 quickly  
**nd-zalá** (M) 9, hunger; famine  
**z-zála** M 7/8, nail (of finger or toe);  
 fingernail; toenail  
**lu-zála** M 11/13, pen  
**ma-nd-zanzá** 6, tin (metal)  
**-zayákana** (-zayákeene), be known  
**nz-zayí** 1/2, knower  
**z-zayí** 14, knowledge  
**nd-zayílu** 9/10, knowledge; way of  
 knowing; epistemology  
**-zeénga** (-zeéngele), cut; decide  
**nd-zeénza** M 9/10 & 1a/2, visitor;  
 guest; stranger  
**-zeeye** see **-záayá**  
**-zéka** (-zekele), plait  
**-zékoká** (-zekokele), turn intr  
**lu-zévo** 11/10 (**nd-zévo**), hair of  
 beard; 10 beard  
**z-zévo** 7/8, chin  
**zi-** sp 10, they

ziína dem 10, those distant  
 -ziínga (-ziingidi), wrap up  
 -ziíngga (-ziíngidi), live  
 -ziíngila (-ziingiidi), live at/in  
 -zikáma (-zikámene), be shut; be closed  
 nd-zilá (M) 9/10, path; way  
 ziná rp 10, which  
 -zitázyaana, respect each other  
 -zitisa (-zitiisi), respect  
 z-zítú 14, honor; reputation (good)  
 -ziwúla (-ziwiidi), open tr  
 -ziwúlwiila, open for  
 -zo os 10, them  
 nd-zó M 9/10, house; building  
 ndzó anlooóngo, hospital; pharmacy  
 nz-zódi M 1/2, lover  
 -zóla (-zolele), like; love; want; wish  
 -zólazyaaáná, love each other  
 -zólelá (-zoleele), want for  
 lu-zólo M 11, will; wish; desire  
 zoóle crd num, two;  
 -azóole, second; Kya-zóole 7, Tuesday  
 ma-zóono M 6, yesterday  
 nd-zoónzi M 9/10, fish sp.  
 zoózo dem 10, those aforementioned  
 ki-zowá 7, stupidity; -akizowá, stupid  
 u-zowá 14, stupidity  
 zúlu/zulú M 5, sky; heaven  
 nz-zúnu M 3/4, nose  
 zuúnda 5/6, million; hundred thousand  
 ma-zuúzi 6, day before yesterday  
 nd-zuzí 9/10, serval cat; leopard cat

## ENGLISH-KONGO GLOSSARY

- able, be, -leénda (-leénde) 7;  
 absence, n-khóondwa M 9  
 accept, -táambulá (-taambwiidi)  
 ache, nl-lúunzu M 3/4  
 act, váangu M 5/6  
 action, váangu M 5/6  
 Adam's apple, m-minúminu 7  
 admit, -kotésa (-kotéese),  
 adorn, -vyéengesá (-vyeengeese)  
 adorn oneself, -vyéenga (-vyeengele)  
 advantage, mf-fúnu M 3/4  
 advise, -longésela (-longéseele);  
     -lúukisá (-luukiisi)  
 aeroplane, nn-déki 9/10 (?<Sw ndege  
     'bird')  
 affair, dya-ambú M 5/6 (ma-ambú)  
 African, mu-untú M 1/2  
 aforementioned, see that/those  
     aforementioned  
 afternoon, ma-síka M 6  
 again, dyaáka  
 age, kí-mm-butá 7  
 agriculturalist, mv-váti 1/2 & 3/4  
 aid, lu-sádisú M 11  
 aircraft, nn-déki 9/10 (?<Sw ndege  
     'bird')  
 all, -awónso(no)  
 allow, -yambúla (-yambwiidi)  
 almost, fisiidi nga-  
 already, kalá  
 although, kanèele vó; kùffwiilá-ko vó  
 amongst, káti kwa-  
 amuse, -sevésa (-sevéese)  
 ancestor, nk-kúlu M 1/2 & 3/4  
 and, yé (joining sentences); ye-/yo  
     (joining nouns)  
 and not, kemú- -ko  
 and then, iboosí  
 anger, ma-kasí 6  
 angry, become, -fúunga (o)makasi  
 animal, b-búlu M 7/8; mm-bízi M 9/10  
 animal (domesticated), t-twéelezí M 7/8  
 ankle, k-koódyá kyakúulu M 7/8  
 answer (n), m-phútwiilú M 9/10; (v)  
     -vútulá mphútwiilú  
 antelope, nt-syésye M 9/10  
 any, konsó  
 any which/who, dem & rep óyu 1; ówa 2;  
     owu 3 & 14; émi 4; édi 5; óma 6; éki  
     anywhere (which), konsó óva/óku/ómu  
 ape, n-khíma M 9/10  
 approach, -fináma (-finámene)  
 approximately, ttéezó kya-  
 arm and/or hand, ko-óko M 15/6  
 armpit, m-phakáni 9/10  
 arrange, -sikídisa (-sikídiisi)  
 arrive, -lwaáka (-lweéke),  
 artery, mwa-ánzi M 3/4  
 article, l-lékwa M 7/8  
 ask (question), -yúvulá (-yuvwiidi)  
 ask for, -lóomba (-loombele),  
 assistance, lu-sádisú M 11  
 assistant, ns-sádisí M 1/2  
 astonishing, -amákuumbu; -ássivi  
 astonishment, s-sívi M ?7  
 at, ku-; kuna-; va-; vana-  
 at all, nkkutú  
 at once, vana váau  
 at that very place, kwaákuna; vaávana  
 avocado, ma-sávwooka M 6  
 ax, s-seéngéle 7/8  
 baby, ns-seédya 1/2 & 3/4  
 back, níma 9  
 bad, -ámmbi  
 banana, di-n-khondó/di-n-khóndo 5/6  
 baptize, -vubá (-vubidi); -vubila  
     (-vubiidi)  
 basket of palm fronds, nt-téte (M) 3/4  
 be, -iína; -kalá (past TCI -kedi/-  
     kele)  
 be able, -leénda (-leénde)  
 be born, -wútuká (-wutukidi)  
 be closed, -zikáma (-zikámene)  
 be correct, -sikíla (-sikiidi),  
 be covered, -fúkamá/-fukáma  
     (-fukámene)  
 be describable, -vóvokaná (-vovokeene)  
 be fat, -voónga (-voóngele)  
 be for, -inína  
 be gentle/ kind, -léembamá  
     (-leembamene)  
 be given, -véwa (-veeno)

- be hard, -báalá (-baadidi)  
 be known, -zayákana (-zayákeene)  
 be lacking, -kóondwa (-koondelo)  
 be large, -voónga (-voóngele)  
 be needed, -vúw(a) émffunu  
 be on the point of, eéti (after imper.)  
 be owned/possessed (by), -vúwa (kwa-)  
     (-vwiilu)  
 be proper, -sikíla (-sikiidi)  
 be reached, -lwaákilwa (-lwaákiilu)  
 be safe, -sikíla (-sikiidi)  
 be shut, -zikáma (-zikámene)  
 be small, -kéevá (-keevele)  
 be sore, -yáma (-yamini)  
 be tall, -lá  
 be the first to do, -víta (-vitidi)  
 be unhappy, -móna nkhéenda  
 be well brought up, -saánsuka  
     (-saánsukidi)  
 bean, n-khása ?M 9/10; pea-bean,  
     wa-ándu M 14  
 beard, nd-zévo 10  
 beast, ng-oombé M 9/10  
 beauty, w-wéte M 14  
 because, ekkuma | kádi; waawù vo  
 become, -kituká (-kitukidi)  
 become angry, -fúunga (o)makasi  
 become dry, -kálalalá (-kalaleele)  
 become enough, -fwáaná (-fweene)  
 become excessive, -sáka (-sakidi)  
 become full, yelá (-yeléle)  
 become fully cooked, -vyá (-viidi)  
 become glad/happy, -yángalalá/  
     -yangálala (-yangaleele)  
 become hot, -báka tíya; -yánduká  
     (-yandukidi)  
 become ill, -yéelá (-yeelele)  
 become large, -sáanzuká (-saanzukidi)  
 become mixed, -saángaana (-saángenee)  
 become satisfied, -yúkutá (-yukwiiti)  
 become sharp, -twá (-twidi)  
 become soft, -lebóka (-lebókele)  
 become strong/sturdy, -kúmamá  
     (-kumamene)  
 become wet, -yondálala (-yondáleele)  
 become wide, -sáanzuká (-saanzukidi)  
 bed, mp-fulú 9/10  
 before (future event), nkhetè  
 begin, -siimba (-siimbidi); -yá(n)tiká  
     (-ya(n)tikidi); -yáantiká  
     (-yaantikidi)  
 beginning, síná M 5/6
- belly, v-vumú 7/8  
 belong (to), -vúwa (kwa-) (-vwiilu)  
 better, get -báka vviimpi; -sásuká  
     (-sasukidi)  
 between, káti kwa-  
 bicycle, mv-vélo 3/4  
 big, -ánnene; grow bigger, -sáanzuká  
     (-saanzukidi); -voónga (-voongele)  
 bind, -kaánga (-kaángidi)  
 bitter leaf sp., lúlu 5/6  
 black, -anndóombe  
 blackness, enn-dóombe ?M 9; ki-nn-  
     dóombe 7  
 blanket, kí-vunga 7/8  
 blind person, m-phofó 9/10 & 1a/2  
 blood, me-engá M 6  
 blouse, mm-bukúna 9/10  
 boat, suwá 5/6  
 body, nítu M 9/10  
 boil intr, -yilá (-yididi)  
 bone, v-vísi M 7/8  
 book, nk-káanda M 3/4  
 borrow, -soómpa (-soómpele)  
 bottom (sit-upon), n-khósolekó M 9/10;  
     mb-vwaándilu 9/10; tákú M 5/6  
 box, n-khéla M 9/10  
 boy, tokó 5/6  
 brain/s, to-ómfo M 13  
 breast, n-thúlu M 9/10  
 brick, mm-bidíki 9/10  
 bridge, z-zaánzu 7/8; (of the nose)  
     mwa-ángu ammbóombo M 3/4  
 briefcase, v-vakála 7/8  
 bring, -twáasá/-twaásá (-tweése/  
     -tweese)  
 bring to fruition, -yimísa (-yimíisi)  
 bring up, -lelá (-lelele)  
 brook, kí-n-khokonkhoko 7/8  
 brother (elder), m-pháangi M 9/10 &  
     1a/2; (elder, of male) mm-búta M  
     9/10 & 1a/2; (younger, of male)  
     mb-búnzi M 1/2, nl-leéke 1/2 &  
     3/4; (mother's) ngúdi ánhazi M  
     9/10 & 1a/2  
 buck, n-kháyi 9/10  
 bucket, k-katíni 7/8  
 buffalo, m-phakása 9/10  
 build, -tíunga (-tuungidi)  
 builder, nt-túungi M 1/2  
 building, nd-zó M 9/10  
 but, kaànsi

- buttock, n-khósokeló M 9/10; mb-vwaándilu 9/10; tákú M 5/6  
 button, butú 5/6  
 buy, -súumba (-suumbidi)  
 by, (person) kwa-; (instrument) mu-/muna- 18  
 by the side of, vana-mmbèl' a- 16  
 cabbage, n-khóvi 9/10  
 calabash, n-khálu M 9/10  
 calf of leg, ki-ímpfi kyakuúlu M 7/8  
 call, -téelá (-teelele <-tá)  
 call by name, -yíkilá (-yikiidi)  
 car, kaálu 5/6; kuúmbi 5/6  
 carry, -natá (-neéte)  
 carry for, -natína (-natiini)  
 cassava, ma-dyóokó M 6  
 cassava porridge, lu-kú M 11  
 cat, nísi M 9/10; (serval) nd-zuzí 9/10  
 catch, -báka (-bakidi)  
 catfish, ng-olá 9/10  
 cattle, ng-oombé M 9/10  
 cause to arrive, -lwaákisa (-lwaákiisi)  
 cause to eat or be eaten, -díisá  
 cause to see/experience, -mwéesá  
 cave, nl-lúku 3/4; nd-dúku 3/4  
 celebration, nk-kéembo M 3/4  
 center, káti 5  
 certainly not, òowóo  
 chair (meeting), -twáadisá (-twaadiisi)  
 chair, k-kúunda 7/8; kya-ándu M 7/8  
 chance, laú 5/6  
 change tr, -sóba (-sobéle)  
 charcoal, ma-kalá 6  
 chat, -mokéna (-mokéene)  
 cheek, búundi 5/6  
 chest, n-thúlu M 9/10  
 chick peas, nkhásá zammbwéenge  
 chicken, nt-súsú M 9/10  
 chief, mp-fúmu M 9/10 & 1a/2  
 chieftainship, kí-mp-fumu 7/8  
 child, mwa-ána M 1/2  
 child nurse, nn-dezí amwáana/-mwaana cpd 9/10 & 1/2  
 chin, b-bóbo M 7/8; z-zévo 7/8  
 choose, -sóolá (-soolele)  
 choose for, -sóolelá (-sooleele)  
 chop down, -kesá (-keséle)  
 Christian minister, ngaáng(a) aNdzáambi  
 citrus fruit, -láala M 5/6  
 city, mm-báanza M/mm-baánza 9/10  
 clan, kaandá M/kaánda 5/6
- clear intr, -vengómoka (-vengómokene)  
 clear tr, -vengómona (-vengómweene)  
 clever, -angaángu  
 climb, -maánta (-meénte )  
 closet, k-kábadi 7/8  
 cloth, nl-léle M 3/4; of palm fibre, mm-baádi M 9/10  
 clothes (pl), mv-vwáatú M 3/4  
 cloud, túti M 5/6  
 coal, ma-kalá 6  
 coat, y-yúunga M 7/8  
 coffee, k-kafé M 15  
 cold (in the head), fúkutila M 5/6  
 cold(ness), kyo-ózi M 7  
 color, s-sé 14/8  
 come, -izá M (inf kwiíza; past stem -yíza perf -ízidi Cl 2 beézidi)  
 come back, -vútuká (-vutukidi)  
 come from, -túuká (-tuukiidi); -túukilá (-tuukiidi)  
 come out, -váyiká (-vayikidi)  
 come to know, -zaáya (-zeéye)  
 company, ki-mb-vuká 7/8; nk-kaángu 3/4  
 compare, -téezá (-teezele)  
 completely 1, (in relation to me) kwaáme; (them Cl 2) kwaáu; (you sg) kwaáku; (us) kweéto; (you pl) kweéno; (1-19, ex.2) kwaándi  
 conduct, -tá (-teele); c. affairs, -t(á) omaámbu  
 construct, -túunga (-tuungidi)  
 continue, -kwámininá (-kwaminiini)  
 conversation, m-mokó 7/8  
 converse, -mokéna (-mokéene)  
 cook, -láamba (-laambidi)  
 copper, kupaála 5  
 corn, ma-sáangu M 6  
 corrugated iron (sheets), ma-tóolo 6  
 could, -lenda aux  
 count, -táanga (-taangidi,-teenge)  
 country, nt-sí M 9/10  
 court, (case) nk-kánu M 3/4; c. house, c. of justice, mmbazí ánkkanu 9  
 courtyard, y-yáanzala M 7/8  
 cousin (elder), m-pháangi M 9/10 & 1a/2  
 cover, -fúka (-fukidi)  
 covered, be, -fúkamá/-fukáma (-fukámene)  
 creature, v-váangu M 7/8  
 crocodile, ng-aándu M 9/10  
 crop, mm-boóngo 9/10

- cross (e.g. river), -saúka (-saúkidi)  
 crowd, u-lólo M 14  
 cry, -dilá (-didídi)  
 cultivate, -váta (-vatidi)  
 cultivated field, m-phátu M 9/10; vyá M 5/6  
 cultivation by clearing and burning,  
     -keéba (-keébele)  
 cup, mm-búungu M 9/10  
 cupboard, k-kábadi 7/8; luúndilu 5/6  
 cut, -zeénga (-zeéngale)  
 cut down, -kesá (-keséle)  
 cut up, -téetá (-teetele)  
 dark, -anndóombe  
 darkness, enn-dóombe 9; ki-nn-dóombe 7  
 day, l-lúmbu M 7/8; (of market week):  
     1st Kyánkheenge 7; 2nd, Kyántsona 7;  
     3rd, Kyamphaángala 7; 4th; Kya-  
         kkónzo 7; (d. before yesterday),  
         ma-zuúzi 6  
 deal with, -tálá (-tadidi)  
 decide, -zeénga (-zeéngale); -sikídisa  
     (-sikídiisi)  
 decorate, -vyéengesá (-vyeengeese)  
 deed, vágangu M 5/6  
 deep, -anndá  
 depth, nn-dá 9  
 descend, -kúluká (-kulukidi)  
 describe, -samúna (-samwíini);  
     -samúnuna (-samúnwiini)  
 describe to, -samúnwiina  
 desire, lu-zólo M 11  
 diamond, tádi dyanjelémi/dyankkezími  
     5/6  
 diarrhoea, mv-váyikú avvumú M 3/4  
 die, -fwá (-fwiidi)  
 die for, -fwiilá  
 difference, k-káka M ?14  
 different, -ákkaka  
 dig, -simá (-simíni)  
 dirt, nt-tóto (M) 3/4  
 disappear, -vilá (-vidídi)  
 discuss matters, -t(á) omaámbu  
 discussion, nthéeló zamaámbu 10  
 disease, y-yéelá M 15/6  
 disperse int, -mwaángana (-mwaángene);  
     -vengómoka (-vengómokene)  
 disperse tr, -mwangáneesa; -vengómona  
     (-vengómweene)  
 divide/share with, -kayíla (-kayíidi)  
 do, -tá (-teele); -váanga (-veenge)  
 do at/in, -téelá (-teelele <-tá)
- do carefully, -tóma (-tomene)  
 do first, -téka(-tekele); -víta  
     (-vitidi)  
 do more, -lúta (-lutidi)  
 do previously, -víta (-vitidi)  
 do rather, -lúta (-lutidi)  
 do up buttons, -kotésa mabutú  
 do very much, -tóma (-tomene)  
 do well, -tóma (-tomene)  
 doctor, ng-aánga 9/10 & 1a/2  
 dog, mm-bwá M 9/10  
 done, get, -váangamá (-vaangamene)  
 done, have, -méne  
 door, kye-élo M 7/8  
 draw water, -téka(-tekele); (from/  
     at/in) -tékelá (-tekeele)  
 drink, -nwá (-nwiini)  
 drive, -endésa M (-endéese)  
 dry intr, become dry, -kálalalá  
     (-kalaleele); -yúma (-yuminí)  
 duck, m-pháatu ?M 9/10  
 each, konsó (+ Variant 2)  
 ear, kutú 5/6; ku-tú M 17/6  
 early morning, ns-súuká M 3/4  
 earth, nt-sí M 9/10; (soil, dirt) nt-  
     tóto (M) 3/4  
 easiness, s-sásu M ?14  
 easy, -ássaasú  
 eat, -dyá (-diidi)  
 eat for, -diilá (-diididi)  
 eaten, be, -díwa (-diilu)  
 edge, mm-béla 9  
 eel, nk-káamba M 3/4  
 egg, dya-áki M 5/6  
 eight, crd & inv num naána  
 eighth, -anaána  
 eighty, lu-naána 11  
 elbow, k-kongónya 7/8  
 elder sibling/relative, m-pháangi M  
     9/10 & 1a/2; mm-búta M 9/10 & 1a/2  
 electricity, kúle ?9  
 elephant, nd-záamba M 9/10  
 emerge, -váyiká (-vayikidi)  
 emphaser, na  
 end, mm-banínu 9/10 (< -maná);  
     mp-fwokó M 9/10  
 enemy, nt-taántu 1/2  
 English language, ki-ng-eléezo 7  
 enough, become, -fwáaná (-fweene)  
 enter, -kotá (-kotéle)  
 entire, the, mv-viímba 3  
 epistemology, nd-zayílu 9/10

epoch, era, t-táandu M 7/8  
 erase, -vúunzuná (-vuunzwiini)  
 escape, -tiiná (-tiinini)  
 especially, kemussungulá-ko  
 establish, -télamesá (-telameese)  
 European, mū-nn-dele 3/4 & 1/2  
 even, nkkutú  
 evening, ma-síka M 6  
 ever do, -sidi; (future) se- + indirect  
     relative future  
 every, konsó (+ Variant 2)  
 evil (adj), -ámmbi  
 evil n., mm-bí M 9  
 examine, -fiímpa (-fiímpidi)  
 excessive, become, -sáka (-sakidi)  
 exchange, -sóna (-sobéle)  
 exhaustion, ma-biíbi 6  
 explain, -samúna (-samwiini); -samúnuna  
     (-samúniini)  
 explain to, -samúniina  
 expression, mv-vóvo M 3/4  
 extract, -kóolá (-koolele)  
 eye, di-ísu M 5/6 (me-éso)  
 eyebrow, nt-sé M 9/10  
 eyeglasses, ng-uúya 10  
 eyelash, nt-sálantsala M 9/10  
 eyelid, f-fúkilú kyaméeso M 7/8  
 face, lo-sé M 11/13; lu-sé M 11/13;  
     m-pholó 9/10  
 fall, -bwá (-bwiidi)  
 falsehood, lu-vúnu (M) 11/13  
 family, kaandá M/kaánda 5/6  
 famine, nd-zalá (M) 9  
 far away, kwandá  
 farmer, mv-váti 1/2 & 3/4  
 father, sé M 5/6; (mode of address or  
     title), taáta 1a/2a (aki-)  
 father's side, kí-se 7  
 feed, -díiká (-diikidi)  
 feel pity, f. sad, -móna nkhéenda  
 feelings of faintness, ma-biíbi 6  
 fever, baáu 5/6  
 few, kingáandi  
 few, very/too, -kké  
 fifth, -ataanu  
 fifty, ma-kúmataanú  
 fill tr, -yelésa (-yeléese); -zádisá  
     (-zadiisi)  
 fill up intr, yelá (-yeléle)  
 find, -solóla (-solwéele); -waána  
     (-weéne)  
 find at/in/for, -solwéela

finger, nl-léembo M 3/4  
 fingernail, z-zála M 7/8  
 finish tr, -fwokóla (-fwokwéele);  
     -mániá (-maniisi); (at/for)  
     -fwokwéela; -manísina  
     (-manísiini)  
 fire (gun), -síka (-sikidi)  
 fire, t-iyá M 13  
 firewood, n-khúni M 10  
 first (adj), -ánthete; -amóosi; (adv),  
     n-théte  
 first, do, -téka (-tekele); -víta  
     (-vitidi)  
 fish, mmbízi zamáaza  
 fish sps., em-phúumba ?M 9/10;  
     m-phimbá 9/10; nd-zoónzi M 9/10;  
     kalála 5/6  
 five, crd num taánu M; adj -taánu M  
 flat-tailed otter, lu-ngolángola 11/13  
 flesh, mm-bízi M 9/10; mp-fúunda M 9  
 flour, lu-kú M 11  
 flower, mb-vumá 9/10  
 fly intr, -tilúmuka (-tilúmukini)  
 fly tr, -tilúmuna (-tilúmwiini)  
 follow, -laánda (-leénde)  
 food, ma-dyá M 6  
 foot, t-táambi M 7/8; (and/or leg),  
     ku-úlu M 15/6  
 for, (conj) kádi; (prep) muna- 18;  
     relational extension  
 for, be, -inína  
 for, come, -izíla (-iziidi)  
 forehead, nk-kúta M 3/4  
 forest, mp-fiínda 9/10  
 forget, -vilákana (-vilákeene)  
 forgive, -lolóka (-lolókele)  
 forgiveness, nn-dolóka 9/10  
 forty, ma-kúmayá  
 four, crd num yá; adj -ya  
 fourth, -ayá  
 fowl, nt-súsú M 9/10  
 French language or culture, ki-  
     fwálaanza 7  
 Friday, Kya-táanu 7  
 friend, nk-kúundi M 1/2  
 from, túuká  
 front, lu-sé M 11/13 (var. l-osé)  
 fruit, b-buúndu 7/8  
 fry, -káanga (-kaangidi)  
 full, get, -yelá (-yeléle); (of food),  
     -yúkutá (-yukwiiti); see also fill  
 further, dyaáka

- future markers, -sínga aux; sè + subj  
 garbage, ma-tíiti M 6  
 garden bed, nk-kaánda  
 garden, kya-ána M 7/8  
 garment, mv-vwáatú M 3/4  
 gather (firewood), -tyáamá (-tyaamini); (for) -tyáaminá (-tyaamiini)  
 gazelle, ki-m-phítí 7/8  
 gentle, be, -léembamá (-leembamene)  
 gentleman, mm-bút(a) amuúntu 9/10 & 1a/2  
 get better, -báká vvíimpi; -sásuká (-sasukidi)  
 get done, -váangamá (-vaangamene)  
 get dry, -yúma (-yumiini)  
 get full, -yelá (-yeléle); (of food), -yúkutá (-yukwiiti)  
 get tired, -yoóya (-yoóyele)  
 get up, -síkamá (-sikamene)  
 get wet, -yondálala (-yondáleele),  
 gift, lu-kaú 11/13  
 girl, nn-duúmba M 9/10 & 1a/2  
 give, -váavá (-veene)  
 give back, -vútulá (-vutwiidi)  
 gleaming, nk-kezími 3  
 glittering, nj-elémi 9  
 glory, nk-kéembo M 3/4  
 go, -endá M (inf kweénda: past stem -yénda; perf -éle)  
 go back, -vútuká (-vutukidi)  
 go bad, -wolá (-woléle)  
 go for, -yéndela (-endéele)  
 go marketing, -tá mazáandu  
 go out, -váyiká (-vayikidi)  
 go to sleep, -léeká (-leele)  
 go well!, (n)weenda kyàmmbote!  
 go!, nda! (imper -endá)  
 go/come down, -kúluká (-kulukidi)  
 goat, n-khóombo M 9/10  
 God, Nd-zaámbi M 9/10 & 1a/2  
 gold, wo-ólo 14  
 good, -ámmbote  
 goodbye!, (n)weenda kyàmmbote!;  
     (nu)sala kyàmmbote!  
 goodness, mm-bóte M 9  
 goose, m-pháatu ?M 9/10  
 govern, -yáalá (-yaadidi)  
 government, lu-yáalú M 11/13  
 grandfather, n-kháki 9/10 & 1a/2  
 grandparent, n-kháaka M 9/10 & 1a/2  
 grass, nyáanga M 9/10; (sp.) ns-sóni
- great number, u-lólo M 14  
 green, -ánkhunzu  
 greenness, n-khúunzu M 9/10  
 greens, mb-vuúdila M 10  
 greet, -kayísa (-kayiisi)  
 grey hair, mb-vú M 9/10  
 ground, nt-tóto (M) 3/4  
 groundnut, ng-ubá (M) 9/10  
 group, ki-mb-vuká 7/8  
 grow bigger, -voónga (-voóngele)  
 grow (intr), -mená (-menéne); (tr), -kúna (-kunini); -váta (-vatidi)  
 guest, nd-zeénza M 9/10 & 1a/2  
 gum (of teeth), mf-fingínya 3/4  
 gun, nk-kéle M 3/4  
 hair, (single), lu-súki 11; (coll) nt-súki 10; (of beard) lu-zévo 11/10 (nd-zévo); (on face, whisker) nk-kéenje M 3/4  
 half, nn-daámbu 9/10  
 hallo!, kyàmmbote!  
 happiness, lu-yangálalu 11  
 hard, be, -báalá (-baadidi)  
 harm v, -váangulá (-vaangwiidi)  
 harm n, mv-váangudí M 3/4  
 harnessed antelope, n-kháyi 9/10  
 hat, m-phú M 9/10  
 have, -iná (ye-)  
 have done, -méne aux  
 have the need of X, -vwá X émffunu  
 he, sp/csp 1 o-, u-/w-; pr 1 yaándi  
 head, nt-tú M 3/4  
 health, v-víimpi 14/6  
 hear, -wá (-wiidi)  
 heart, mm-buúndu 9/10; nt-tíma M 3/4  
 heat, t-iyá M 13  
 heat up intr, -yánduká (-yandukidi); -báká tiya  
 heaven, zúlu/zulú M 5  
 heel, b-bóombo M 7/8  
 height, nn-dá 9  
 help n, lu-sádisú M 11  
 help v, -sádisá (sadiisi)  
 help e. o., -sálazyaaaná (-salazyene)  
 help to stand, -télamesá (-telameese); (e.o.) -télamesazyaaaná  
 helper, ns-sádisí M 1/2  
 her, pr 1 yaándi M; os 1 -NG-; ps 1 -andi  
 herd (animals), -twéelá (-tweelele)  
 herdsman, nt-twéedí M 1/2 & 3/4

- here it is/they are, pres oòyu 1; oòwa 2; oòwu 3 & 14; eèmi 4; eèdi 5; oòm 6; eèki 7; eèyi 8 & 9; eèzi 10; oòlu 11; oòtu 13; oòku 15 & 17; oòva 16; oòmu 18; eèfi 19  
 here, dem vaáva 16; kwaáku 17; moómu 18  
 here/there aforementioned, dem voóvo 16; koóko 17; moómu 18  
 here they are, see here it is/they are high, -anndá  
 hill, hillock k-kundúbulu 7/8  
 him, oc -NG-; pr yaándi M  
 hinder, -kaángá (-kaángidi)  
 hippopotamus, ng-uvú 9/10  
 his, ps -andi  
 history, lu-saánsu 11/13  
 hole, wúlu M 5/6  
 home, váta M 5/6  
 homestead, váta M 5/6  
 honor, z-zitú 14  
 hospital, ndzo anolloóngo  
 hot, become, -báka tíya; -yánduká (-yandukidi)  
 hour, óla 9/10  
 house, nd-zó M 9/10  
 how, uná rp 14  
 how (is it)?, awèyi?  
 how many?, -kwá? M  
 how much?, -kwá? M  
 however, kaánsi útu  
 human being, mu-untú M 1/2  
 human nature, ki-mu-úntu 7  
 hundred, n-kháma M 9/10  
 hundred thousand, zuúnda 5/6  
 hunger, nd-zalá (M) 9  
 hunt, -kóonda (-koondele)  
 hunt with dogs, -vetá (-vetéle)  
 hunter, n-khóngó M 9/10 & 1a/2  
 hurry, -sy(á) ensswaálu  
 hurt intr, -yáma (-yamini)  
 hurt tr, -váangulá (-vaangwiidi)  
 husband, nk-kazá 1/2; yakála 5/6 & 2 (ma-akála & a-akála M)  
 I, sp/csp i-, NA-/y-; pr móno; oc -NA-i.e., issya vó  
 idea, n-jiíndu 9/10  
 if, kelè-vo; avò  
 illness, y-yéelá M 15/6  
 immediately, vana váau  
 impatience, particle expressing, útu  
 in, mu-; muna-  
 in case, dìnhwá kkalá vo
- in consequence, ngà  
 in, come/go, -kotá (-kotéle)  
 in here, mwaámu  
 in order to, mu-; muna-  
 in that very same way, dem waáwuna 14  
 in that very place, dem mwaámuna 18  
 in the midst of, káti kwa-  
 in which, muná rp 18  
 in-law, k-kó M 14/6  
 indeed, ìngeta; kíkilu  
 inform, -kaámba (-kaámbidi)  
 inform one another, -kambázyaana (-kambázyeene)  
 inhabitant of, mw-isí- M 1/2 (esí-)(+ Variant 2)  
 initial vowel of nominals, e-, o-  
 instep, k-kandáanga kyakuúlu 7/8  
 intelligence, ng-aángu 10  
 intelligent, -angaángu  
 intend, -kána (-kanini)  
 intention, káni M 5/6  
 intestinal worm, ns-séta M 3/4  
 intestine, nd-dyá M 3/4  
 introduce, -twáadisá(-twaadiisi)  
 introduction, lu-súunzulú M 11/13  
 iris of eye, nk-kóongolo adíisu M 3/4  
 iron (metal), s-seéngo 7  
 iron (for pressing), f-feélo 7/8  
 iron [clothes], -syá efféelo  
 ironworking, ki-ng-aángula 7  
 it/them, oc 2 -(b)a- ; os 3 & 14 -wo;  
       5 -dyo; 6 -mo; 7 -kyo; 8 & 9-yo;  
       10 -zo; 11 -lo; 13 -to; 15 & 17 -ko;  
       16 -vo; 18 -mo; 19 -fyo  
 it/they, sp/csp (b)a,(b)e-/(b)- 2; u-  
       /w- 3; mi-/my- 4; di-/dy- 5;  
       ma-, me-, /m- 6; ki-/ky- 7; yi-/y-  
       8 & 9; zi-/zy- 10; lu-/lw- 11; tu-  
       /tw- 13; ku-/kw- 15 & 17; mu-/mw-  
       18; fi-/fy- 19  
 it/they/them, pr yaáu M 2 & 8 & 9;  
       waáu M 3 & 14; myáau M 4; dyaáu M 5;  
       maáu M 6; kyaáu M 7; zaáu M 10;lwaáu M 11; twaáu M 13; kwaáu M 15 & 17; mwaáu M 18; fyaáu M 19  
 it is so, ndivo  
 it is the, i-  
 its, ps -andi  
 job, s-sálu M 7/8  
 journey, mwe-endó M 3/4; nk-kaángalu 3/4  
 joy, kye-ése M 7

judge, *mf-fúundisi* M 1/2  
 keep (animals), *-twéelá (-tweelele)*  
 keep, *-luúnda (-luúndidi)*  
 keeper, *nl-luúndi* 1/2  
 kerosene, *m-phitílu* 9  
 kidney, *ngubá aníma*  
 kill, *-vóonda (-voondele)*  
 kill for, *-vóondelá (-voondeelee)*  
 kind, be *-léembamá (-leembamene)*  
 kind (sort), *s-sé* 14/8; *m-philá* 9/10;  
     (of various kinds) *-amphilá mumphila*  
 kindness, *n-khéenda* M 9/10  
 kingdom, *ki-mp-fumu* 7/8  
 knee, *kungúlu* 5/6  
 kneecap, *nt-síindu akungúlu* M 9/10  
 know, come to, *-zaáya (-zeéye)*  
 knower, *nz-zayí* 1/2  
 knowledge, *nd-zayílu* 9/10; *z-zayí* 14  
 Kongo language/culture, *ki-Kóngó* M 7  
 Kongo person, *nk-Kóngó* M 1/2  
 lack, *n-khóondwa* M 9  
 lacking, be, *-kóondwa (-koondelo)*  
 lady, *neéngwa* la/2a  
 lamp, *mwi-indá* M 3/4  
 land, *nt-sí* M 9/10  
 language, *nn-diíngá* 9/10  
 large, *-ánnene*  
 large, become, *-sáanzuká (-saanzukidi)*  
 largeness, *n-néne* M ?14  
 larynx, *lu-láka* M 11/13  
 last week, *lumiíngu luvyookele*  
 last year, *mvvú uvyyookele*  
 later in the day, *mídi* ?9  
 laugh, *-sevá (-sevéle)*  
 lead, *-fíla (-fididi)*  
 leaf, *lu-kayá* 11/6  
 learn, *-longóka (-longókele)*  
 learner, *nl-longóki* 1/2  
 left (hand), *lu-moónso* M 11  
 leg, *ku-úlu* M 15/6  
 length, *nn-dá* 9  
 leopard cat, *nd-zuzí* 9/10  
 leopard, *ng-ó* 9/10  
 lesson, *loóngi* 5/6  
 lest, *dínhwa kkalá vo*  
 let, *-yambúla (-yambíidi)*  
 letter, *nk-káanda* M 3/4  
 lie down, *-léeká (-leele)*  
 lie, *lu-vúnu* (M) 11/13  
 life, *mo-oyó* M 3/4  
 light, *mwi-indá* M 3/4  
 light (fire), *-luúnga (-luúngidi)*

like, *-zóla (-zolele)*  
 like, *nè (+ i-)*  
 like(d), should (have), *-ádi zzóla*  
 likeness, *ki-mp-fwani-mpfwani* 7/8  
 limited quantity/amount, *t-téezo* M 7/8  
 lineage, *kaandá* M/kaánda 5/6  
 lion, *n-khósi* M 9/10  
 lip, *b-béfo* 7/8  
 listen, *-vivíla (-viviidi)*  
 little, *-ánndweelo*  
 live, *-ziínga (-ziíngidi)*  
 live at/in, *-ziíngila (-ziingidi)*  
 liver, *káti* 5; *ki-mó-oyo* 7/8  
 long, *-anndá*  
 look (at), *-tála (-tadidi)*  
 look after, *-saánsa (-saánsidi)*  
 look for, *-vaáva (-vaávidi)*  
 lose, *-vidisa (-vidiisi)*  
 love, *-zóla (-zolele)*  
 love each other, *-zólazyaaná*  
 lover, *nz-zódi* M 1/2  
 lower, *-áyaanda*  
 lower jaw, *b-bóbo kyáyaanda*  
 lower part, *yáanda* M 5  
 lung, *lu-fulú* 11/6  
 madam, *neéngwa* la/2a  
 mail, *koleéyo* ?9  
 maize, *ma-sáangu* M 6  
 make, *-váanga (-veenge)*  
 make enter, *-kotésa (-kotéese)*,  
 make enter for, *-kotésela (-kotéseele)*  
 make forget, *-vilákeesa (-vilákeese)*  
 make go, *-endésa* M (-endéese)  
 make happy, *-yangídika (-yangidik-idi)*  
 make haste, *-sy(á) ensswaálu*  
 make sure, *-víisá (-viisidi)*  
 malachite, *ng-weéta* 9  
 male, man, *yakála* 5/6 & 2 (*ma-akála* &  
     *a-akála* M)  
 manage, *-tála (-tadidi)*  
 manage to, *-sidi*  
 management of affairs, *nthéeló zamaámbu*  
 mango, *m-mángá* M 7/8  
 manioc, *ma-dyóokó* M 6  
 many (in Cl 10), *zaziíngi*  
 many, *-ayíngi*  
 manyness, *yi-ingi* M ?8  
 market, *záandu* M 5/6  
 marriage, *nt-soompélo* M 9/10  
 marry, *-soómpa (-soómpele)*

marvel, s-sívi M ?7  
 marvellous, -ássivi  
 maternal uncle, ngúdi ánhazi  
 matter, dya-ambú M 5/6 (ma-ambú); it  
     doesn't matter, kedyambú-ko  
 mature, -vyá (-viidi)  
 may, -lenda aux  
 me, pr móno; oc -NA-  
 meal, lu-kú M 11  
 measles, s-syésysé M 7  
 measure n, t-téezo M 7/8  
 measure v, -fiímpa (-fiímpidi)  
 meat, mm-bízi M 9/10  
 medical doctor, ngaáng(a) amáwuku/  
     áwwuka  
 medicine, nl-loóngo 3/4  
 meet, -waána (-weéne)  
 meet e.o./together, -waánaana  
     (-wanáneene)  
 meeting, lu-kútakanú M 11/13  
 member of, mw-isí- M 1/2 (esí-)  
 member of clan, mwisí-kaandá  
 mend, -loónda (-loónde),  
 mention, -súungulá (-suungwiidi)  
 mention by name, -yíka (-yikidi)  
 merely, káká  
 metal, t-tádi M 14  
 mica, mi-fka ?M 4  
 midday, mídi ?9  
 middle, káti 5 & 17; (in the m. of)  
     vakáti kwa-  
 might, -lenda aux  
 milk, kí-mb-vumina 7  
 millet, ma-sámbala M 6  
 million, zuúnda 5/6  
 mind, n-jiíndu 9/10 (<-yiíndula)  
 mine, ps -ame  
 mineral, t-tádi M 14  
 minute(s), mi-niíti 4  
 mist, emm-bungéezi ?M 9/10  
 mixed, become, -saángaana (-saángenee)  
 Monday, Kya-móosi 7  
 money, mm-bóongo M 9/10  
 monkey, n-khewá 9/10  
 month, ng-oónde M 9/10  
 moon, ngoónde M 1a  
 more, adj -áka M; -ákkaka  
 more (adv), dyaáka  
 morning, m-ménemene M 7/8  
 Moses' cradle, nt-téete (M) 3/4  
 mosquito, mm-bú M 9/10  
 mother, ng-údi 9/10 & 1a/2

mother's brother, ngúdi ánhazi  
 mountain, mo-óngó M 3/4  
 moustache, súunya 5/6  
 mouth, b-béfo 8  
 Mr., mmbút(a) amuúntu; taáta 1a/2a  
     (aki-)  
 Mrs., Neéngwa la/2a  
 much, (adj) -ayíngi; (adv) beéni  
 muchness, yi-íngi M ?8  
 muscle, ns-suní 3/4  
 must, -fwéte aux  
 my, -ame 1st sg ps  
 nail (metal), lu-soonsó M 11/10  
     (nt-soonsó); nt-soonsó M 9/10  
 nail (of finger or toe), z-zála M 7/8  
 name n, n-khúumbu M 9/10  
 name v, -yíkilá (-yikiidi)  
 nausea, mf-fusúkwa ánttima 3/4  
 near, kwánkhufi 17; vana-mmbél' a- 16  
 necessary, -ámffunu  
 necessity, mf-fúnu M 3/4  
 neck, nt-síingu M 9/10  
 need n, mf-fúnu M 3/4  
 need v, -vaáva (-vaávidi); -vw(á)  
 émffunu  
 needed, be, -vúwa émffunu  
 new, -ámpha  
 newness, m-phá M 9  
 news, nt-saángu 10  
 night, f-fúku M 7/8  
 nine, crd num vwá/vwé; inv adj vwa/vwe  
 ninety, lu-vwá 11; lu-vwé 11  
 ninth, -avwá/-avwé  
 no!, vvé!  
 nose, emm-bóombo ?M 9/10; nz-zúnu M  
     3/4  
 not, ka-/ke...-ko  
 not do, -lembi  
 not have done, -lembele  
 not yet, kana ...-ko; ke...-éeti-ko  
 now, waáwu dem 14  
 now (change of state), se-  
 nurse, nn-dezí 9/10 & 1a/2; child-,  
     nndezí-mwaana 9/10 & 1a/2  
 object, l-lékwa M 7/8  
 occasion, nk-kúumbu M 3/4  
 ocean, kalúunga 5/6 (<kiMb)  
 of, pp wa-/a- 1 & 9; ba-/a- 2; mya- 4;  
     dya- 5; ma- 6; kya- 7; ya- 8; ya-  
     /a- 9; za- 10; lwa- 11; twa- 13;  
     wa- 14; kwa- 15 & 17; va- 16; mwa-  
     18

of different kinds, -amphilá-mumphila  
 often, nkk(ú)umbu-myayíngi  
 oh no, òowóo  
 oil, ma-ázi M 6  
 oil palm, bá M 5/6; yá M 5/6  
 old lady, ngúdi ánkkeentó  
 old person, nk-kúlu M 1/2 & 3/4  
 olden times, n-khúlu M 9  
 on the point of, be, eéti (after imper.)  
 on, va-; vana-  
 one, adj num -mosí  
 one in charge, nl-luúndi 1/2  
 one, crd num móosi  
 onion, mwa-áza M 3/4  
 only, káká  
 open for, -ziwúlwiila  
 open tr, -yalúmuná (-yalúmwiini);  
     -ziwúla (-ziwíidi)  
 opportunity, laú 5/6  
 or, yovó  
 orange, láala M 5/6  
 order, oólodi 9  
 other, -ákkaka  
 otherness, k-káká M ?14  
 otter, mb-bakú-maaza 3/4  
 ought, -fwete  
 our(s), ps -eto  
 outer skin, buúla 5/6  
 outside, mm-bazí (M) 9  
 own, -vwá (-vwiidi)  
 be owned (by), -vúwa (kwa-) (-vwiilu)  
 pail, k-katíni 7/8  
 pain, nl-lúunzu M 3/4  
 paint n, tiínta/tiíta 5/6  
 paint v, -vyéengesá (-vyeengeese)  
 palm fibre cloth fringed at both ends,  
     mm-baádi M 9/10  
 palm of hand, mm-báanzala akóoko M 9/10  
 palm tree (oil), bá M 5/6; yá M 5/6  
 palm wine, ma-lavú 6  
 papaya, ki-ikíla 7/8  
 paper, papéele 9/10  
 paraffin, m-phitílu 9  
 parcel, f-fundá 7/8  
 part, n-khúunku M 9/10; nn-daámbu 9/10  
 pass (by), -vyóoká (-vyookele);  
     -súunda (-suundidi)  
 passport, nkkáanda andzíla  
 pastoralist, nt-twéedi M 1/2 & 3/4  
 path, nd-zilá (M) 9/10

patient (sick), mm-béeveo M 9/10 & 1a/2  
 pawpaw, ki-ikíla 7/8  
 pay, -futá (-futídi)  
 pea-bean, wa-ándu M 14  
 peanut, ng-ubá (M) 9/10  
 peel, buúla 5/6  
 pen, lápi/lapí 9/10; lu-zála M 11/13  
 pencil, lápi 9/10  
 people (coll), nk-kaángu 3/4  
 perhaps, naànga  
 period of time, k-kólo M 7/8  
 permission, ns-swá 3/4  
 persevere, -kwámininá (-kwaminiini)  
 persevere to the end (hence succeed),  
     -fúlalalá (-fulaleele)  
 person, mu-untú M 1/2  
 perspiration, kyu-úfutá/kyu-úkusá M 7  
 pharmacy, ndzó anlloóngo  
 pick up, -boónga (-boóngele)  
 picture, kí-mp-fwani-mpfwani 7/8  
 pineapple, nánaázi M 5/6  
 pit, wúlu M 5/6  
 pity, n-khéenda M 9/10  
 place, f-fulú 7/8; (for keeping)  
     luúndilu 5/6  
 plait, -zéka (-zekele)  
 plank, bayá 5/6  
 plant, -kúna (-kunini)  
 plantain, di-n-khondó/di-n-khóndo 5/6  
 plate, loónga 5/6  
 play, -táamba (-taambidi)  
 please, -yangídika (-yangidikidi)  
 please do, eéti (after imper.)  
 poison, mv-váangudi M 3/4  
 pole, bayá 5/6  
 Portugal, Pútulukaále M 9  
 Portuguese language, ki-m-phutúku 7  
 possess, -vwá (-vwiidi)  
 possession, mm-bóongo M 9/10; v-vwá M  
     15/6  
 possessor (of quality), nk-kwá M 1/2  
 post, koleéyo ?9  
 pot, ki-inzú M 7/8  
 pound, -tuúta (-tuútidi)  
 power, ng-oló 10  
 pray, -sáamba (-saambidi)  
 prayer, s-sáambu M 7/8  
 prepare, -kúbiká (-kubikidi)  
 prepare for cultivation by slashing  
     and burning, -keéba (-keebele)  
 presentation, lu-súunzulú M 11/13  
 prevent, -síma (-simini)

- profit, **mf-fúnu** M 3/4  
 profitable, **-ámffunu**  
 property, **v-vwá** M 15/6; **mm-bóongo** M 9/10  
 public, the, **nk-kaángu** 3/4  
 pull out, **-naníka** (-naníkini)  
 pupil, **nl-longóki** 1/2  
 pupil of eye, **mwaán'adiisu**  
 put, **-syá** (-siidi)  
 put for, **-sílá**  
 put on (clothes), **-vwáatá** (-vweete)  
 put on spit, **-sóma** (-somene)  
 question n., **n-júvu** M 9/10  
 question, ask, **-yúvulá** (-yuvviidi)  
 question (matter), **dya-ambú** M 5/6  
     (**ma-ambú**)  
 question indicator, **ee?**  
 quickly, **mu(na)-ndzáki**  
 quite, **kwa-** + possessive stem  
 race, (lineage) **kaandá** M/kaánda 5/6  
 raffia, **vúsu** M 5  
 railway station, **gaále** 7/8  
 rain n., **mb-vúla** M 9/10; (let r. in, of roof) **-nóka** (-nokene)  
 rain v., **-nóka** (-nokene)  
 raise child, **-lelá** (-lelele)  
 rat, **m-phúku** M 9/10  
 reached, be, **-lwaákiwa** (-lwaákiilu)  
 read, **-táanga** (-taangidi, -teenge)  
 realm, **kí-mp-fumu** 7/8  
 reason : **k-kúma** M 7/8  
 receive, **-lwaákisa** (-lwaákiisi);  
     **-táambulá** (-taambwiidi)  
 receptacle, **luúndilu** 5/6  
 reception, **n-tháambulú/n-tháambulwá** M 9/10  
 recover from illness, recover health,  
     **-báka vvíimpi**, **-sásuká** (-sasukidi)  
 red, **-ammbwáaki**  
 red antelope, **nt-sá** M 9/10  
 redness, **emm-bwáaki** ?M 9  
 reed, **mwi-inga** M 3/4  
 relieve of burden, **-vévolá** (-vevweele)  
 relieve of burden for, **-vvévwheelá**  
 remain behind, **-sáalá** (-siidi)  
 remember, **-súngamená** (-sungameene)  
 remind, **-súngamesá/-sungámesa** (-sunga-  
     meese); **-teétola** (-teétweele)  
 repeat, **-landúlula** (-landúlwidi)  
 repeat for, **-landúlwila**  
 reply, **-vútulá mphútwiilú**  
 reputation (good), **z-zitú** 14
- request, **-lóomba** (-loombele)  
 rescue, **-vulúza** (-vulwiizi)  
 resource, **kí-mb-vwaama** 7  
 respect, **-zítisa** (-zitiisi)  
 respect each other, **-zitázyaana**  
 respectfulness, **v-vúmi** 14  
 rest, **-vuúnda** (-vuúndidi)  
 return an answer, **-vútulá mphútwiilú**  
 return intr., **-vútuká** (-vutukidi)  
 return thanks, **-vútulá matóondo**,  
 return tr., **-vútulá** (-vutwiidi)  
 rib, **lu-baánzi** 11/10 (**mm-baánzi**)  
 riches, **kí-mb-vwaama** 7  
 richness, **ú-mb-vwaama** 14  
 right (hand), **lu-néne** M 11  
 rind, **buúla** 5/6  
 ripen fully, **-vyá** (-viidi)  
 rise, **-síkamá** (-sikamene)  
 river, **nk-kóko** M 3/4  
 roast, **-káanga** (-kaangidi)  
 roof, **nl-ludi** 3/4  
 room [in house], **súku** M 5/6  
 rot, **-wolá** (-woléle)  
 rubbish, **ma-tíiti** M 6  
 rule over, **-yáalá** (-yaadidi)  
 run, **-lundúmuka** (-lundúmukini)  
 run away, **-tíiná** (-tiinini),  
 rush about, **-dikúmuka** (-dikúmukini)  
 sadness, **n-tháantu** ?M 9  
 Saturday, **Kyá-nt-saabala** 7 . sábado)  
 save, **-vulúza** (-vulwiizi)  
 say to, **-vóvesá** (-voveese)  
 say: (he etc.) said that, **okò vo**  
 school, **sikoóla** 9/10  
 sea, **kalúunga** 5/6 (<kiMb); **mb-bú** M 3/4  
 search for, **-vaáva** (-vaávidi)  
 seat, **k-kúunda** 7/8  
 second, **-a-zoóle**  
 section, **n-khúunku** M 9/10  
 see, **-móna** (-mweene)  
 see each other, **-mónaaná** (-monaneene)  
 see to, **-tála** (-tadidi)  
 seed (esp. melon), **mb-biiká** M 3/4  
 seek, **-vaáva** (-vaávidi)  
 seize, **-báka** (-bakidi)  
 self, oc reflexive **-ki-**; **-yi-**; pr +  
     **kibeéne/kibeéni**  
 sell, **-téka** (-tekele)  
 sell to/for, **-tékelá** (-tekeele)  
 send, **-twílká** (-twikidi)  
 serval cat, **nd-zuzí** 9/10  
 sesame, **wa-angíla** M 14

- set (of sun), -kúluká (-kulukidi)  
 set up, -télamesá (-telameese)  
 settle on, decide on -sikídisa  
     (-sikídiisi)  
 seven, crd & inv num nt-sámbwaádi  
 seventh, -antsámbwaadi  
 seventy, lu-sámbwaádi 11  
 sew, -túunga (-tuungidi)  
 shawl, kí-vunga 7/8  
 she, sp/csp 1 o-, u-/w-; pr yaándi M;  
 she who, dem & pr óyu; ndyoná; oná  
 sheep, meéme 5/6  
 shelf/ves, luúndilu 5/6  
 shin, enk-kwáaku ?M 3/4; mv-vindíingi  
     akúulu 3/4  
 shine, -teéka (-teékele)  
 shining, nk-kezími 3  
 shirt, kí-n-khutú 7/8  
 shoe, nt-sá(m)paatú M 9/10  
 shop v, -tá mazáandu  
 shop/s, ma-kaziinu 6  
 short, -ánkhufi  
 shortness, n-khúfi M 9  
 should (have), -àdi  
 should, -fwete  
 shoulder, véembo M 5/6  
 show, -kaámba (-kaámbidi); -sóonga  
     (-soongele)  
 show e.o., -sóngazyaaná (-songazyeene)  
 show to/for, -sóongelá (-soongeele)  
 shred, -seésa (-seésele)  
 sibling: elder, mp-háangi M 9/10 &  
     1a/2; mm-búta M 9/10 & 1a/2;  
     younger, mb-búunzi M 1/2; nl-leéke  
     1/2 & 3/4  
 sick person, mm-béeveo M 9/10 & 1a/2  
 sickness, y-yéelá M 15/6  
 side, mm-béla 9; nn-daámbu 9/10  
 sin, súmu M 5/6  
 since, waawù vo; túuká  
 sing, -yimbíla (-yimbíidi)  
 sing for, -yimbídila (-yimbíidiidi)  
 sir, mmbút(a) amuúntu; taáta 1a  
 sister (elder), m-pháangi M 9/10 &  
     1a/2; (younger, of woman) mb-búunzi  
     M 1/2  
 sit down, -kósoká (-kosokele)  
 six, crd & inv num sáambanú  
 sixth, -asáambanu  
 size, n-néne M ?14  
 skill, u-mm-baángu 14  
 skin, nk-káanda M 3/4
- skirt, di-nt-sayá 5/6  
 skull, v-valánganza 7/8  
 sky, zúlu/zulú M 5  
 slake thirst, vóond(a) evwiína  
 small, -ánndweelo  
 small, be, -kéevá (-keevele)  
 small, very/too -kké  
 smallness, nn-dwéelo M 9  
 smart, -yáma (-yamini)  
 smith, ng-aángula M 9/10 & 1a/2  
 smoke n, fwóomó M 9  
 smoke tobacco, -nwá fwóomó/éfwoomó  
 snake, nyóka M 9/10  
 so, waáu M pr 14  
 so far, yakínu  
 so that, kinumaàna vó,  
 soak tr, -yondéka (-yondékele)  
 soap, sabúni 9  
 society, ki-mb-vuká 7/8  
 soft, become, -lebóka (-lebókele)  
 soil, nt-tóto (M) 3/4  
 sole of foot, t-táambi M 7/8  
 some, -ákkaka  
 some other, -áka M  
 some such (manner), konsó ówu  
 something like that, konsó ówu  
 sometimes, eza(a)k' énthaangwa  
 somewhere, konsó óva/óku/ómu  
 song, nk-kuúnga 3/4  
 sore, m-phutá 9/10  
 sore throat, ny-yámu álaka M 3/4  
 sorrow, n-khéenda M 9/10  
 sort, s-sé 7/8; m-philá 9/10  
 south, yáanda M 5  
 southern, -áyaanda  
 spade, p-paáwu 7/8  
 sparkling, nj-elémi 9  
 speak, -tá (-teele); -vóva (-voevele)  
 speak at/for, -vóvelá (-voveele)  
 speak to, -téelá (-teelele <-tá);  
     -vóvesá (-voveese)  
 spectacles, ng-uúya 10  
 speech, mv-vóvo M 3/4  
 speed, nd-záki 9/10; ns-swaálu 3  
 spine, lu-bása lwaníma M 11/13  
 spit (for roasting) v, -sóma (-somene)  
 spouse, nk-kazá 1/2  
 spread, -yalá (-yadídi)  
 spring (season), kí-n-thombo 7  
 stand e.o. up, -télamesazyana  
 stand up, -télamá (-telamene)  
 stand up tr, -télamesá (-telameese)

- star, n-thetéembwa 9/10  
 start, -yá(n)tiká (-ya(n)tikidi);  
   -yáantiká (-yaantikidi)  
 start n., sína M 5/6  
 stature, nt-téla M 3/4  
 steep, -yondéka (-yondékele)  
 still (adv), dyaáka  
 sting intr, -yáma (-yamini)  
 stomach, lu-kútú M 11/13; v-vumú 7/8  
 stone, tádi M 5/6  
 stop intr, -niíngama (-niíngamene)  
 stop tr, -síma (-simini)  
 store/s, ma-kazíinu 6  
 story, lu-saánsu 11/13  
 strange, -amphiímpita  
 strangeness, m-phiímpita 9  
 stranger, nd-zeéná M 9/10 & 1a/2  
 stream, kí-n-khokonkhoko 7/8  
 strength, ng-oló 10  
 string, ns-siínga 3/4  
 strong, become, -kúmamá (-kumamene)  
 student, nl-longóki 1/2  
 stupid, -akizowá  
 stupidity, ki-zowá 7; u-zowá 14  
 sturdy, become, -kúmamá (-kumamene)  
 succeed, -súunda (-suundidi)  
 such-and-such, kingáandi  
 sugar cane, mú-nt-se 3/4  
 suitcase, n-khéla M 9/10  
 sum, n-thálu M 9/10  
 sun, ntháangwa M 1a  
 Sunday, kyalumiíngu 7  
 sunlight, mwi-íni M 3  
 surpass, -súunda (-suundidi)  
 sweat, kyu-úfutá M 7; kyu-úkusá M 7  
 sweep, -kóomba (-koombele)  
 sweet potato, vutá 5/6  
 sweetcane, mú-nt-se 3/4  
 swim, -t(á) omántsa  
 swimming, má-nt-sa 6  
 table, me-éza M 6  
 take, (pick up) -boóngga (-boónggele);  
   (carry) -natá (-neéte)  
 take by air, -tilúmuná (-tilúmwíini)  
 take care, -kéba (-kebele)  
 take offence, -báka mmbí  
 take on a journey, -vitúla (-vitwiidi)  
 tale of marvels, kí-m-phá 7/8  
 talk, -vóva (-vovele); (converse)  
   -mokéna (-mokéene)  
 talk at/for, -vóvelá (-voveele)  
 talk to, -vóvesá (-voveese); -mokésa
- (-mokéese)  
 tall, -anndá  
 tall, be, -lá  
 task, s-sálú M 7/8  
 teach, -loóngga (-loónggele)  
 teacher, nl-loónggi 1/2  
 tear from eye, kí-nt-sanga 7/8; dí-nt-sanga 5/6  
 tell, -sóonga (-soongelete); -vóvesá (-voveese)  
 tell stories, -samúna (-samwíini)  
 tempt, -vukúmuná (-vukúmwíini)  
 temptation, m-phúkumuní M 9/10  
 ten, crd num, kúumí M 5/6; inv adj  
   -kuumi  
 tenth, -akúumi  
 than, kemú- -ko  
 thank, -tóonda (-toondele); -vútulá matóondo  
 thanks, ma-tóondo M 6  
 that (conj), vó/-vo  
 that aforementioned, see that/those  
 that is [to say], issya vó  
 that/those aforementioned, dem ndyoóyo  
   1; woówo 2 & 3 & 14; myoómyo 4;  
   dyoódyo 5; moómo 6; kyoókyo 7;  
   yoóyo 8 & 9; zoózo 10; loólo 11;  
   toóto 13; koóko 15 & 17; voóvo 16;  
   moómo 18; fyoófyo 19  
 that/those distant, dem ndyoóna 1;  
   aána 2; wuúna 3 & 14; miína 4;  
   diína 5; maána 6; kiína 7; yiína 8  
   & 9; ziína 10; luúna 11; tuúna 13;  
   kuúna 15 & 17; vaána 16; muúna 18;  
   fiína 19  
 that/those particular/very, dem  
   ndyoóna 1, aána 2, waáwuna 3 & 14,  
   myaámína 4, dyaádina 5, maámana 6;  
   kyaákina 7; yaáyina 8 & 9; zaázína  
   10; lwaáluna 11; twaátuna 13;  
   kwaákuna 15 & 17; vaávana 16;  
   mwaámuna 18; fyaáfína 19  
 that/those which, dem & pr óyu 1; ówa  
   2; ówu 3 & 14; émi 4; édi 5; óma  
   6; éki 7; éyi 8 & 9; ézi 10; ólu  
   11; ótu 13; óku 15 & 17; óva 16;  
   ómu 18; éfi 19  
 their(s), ps -au 2; -andi 1 & 3-19  
 them, see it/them  
 then, iboosí; ngà  
 there, sp/csp va-, ve-/v- 16; ku-/kw-  
   17; mu-/mw- 18; os -vo 16; -ko 17;

- mo 18; pr vaáu M 16; kwaáu M 17; mwaáu M 18; (distant), vaána 16; kuúna 17; muúna 18  
 therefore, ozeévo  
 therein (distant), muúna dem 18  
 these, see this/these, that/those  
 they, see it/they  
 thigh, sína dyakúulu; táku M 5/6  
 thing, l-lékwa M 7/8  
 think, think about, -yiíndula (-yiíndwiidi)  
 third, -ataátu  
 thirst, vviína 5  
 thirty, ma-kúmatatú  
 this/these, dem ndyoóyu 1; waáya 2; waáwu 3 & 14; myaámi 4; dyaádi 5; maá-ma 6; kyaáki 7; yaáyi 8 & 9; zaázi 10; lwaálu 11; twaátu 13; kwaáku 15 & 17; vaáva 16; mwaámu 18; fyaáfi 19  
 this which, see that/those which  
 this/these (which), see that/those  
 those, see that/those  
 those particular/very, see that/those  
 particular/very  
 thought, n-jiíndu 9/10  
 three, crd num tátu; adj -tátu  
 thresh, -buúnda (-buúndidi)  
 throat, láka M 5/6  
 throw, -túba (-tubidi)  
 Thursday, Kya-yá 7  
 thus, os -wo 14; pr waáu M 14; (like this) waáwu dem 14; (like that/this) woówo dem 14; (distant) wuúna dem 14  
 ticket, t-tíki 7/8  
 tie, -kaánga (-kaángidi)  
 time (o'clock), óla 9/10  
 time (period), k-kólo M 7/8  
 time, n-tháangu/n-tháangwa M 9/10  
 tin (metal), ma-nd-zanzá 6  
 tire intr, get tired, -yoóya (-yoóyele)  
 to, ku-; kuna-; (people) kwa-  
 today, wu-únu (takes agreements of 7)  
 toe, nlléembo amáalu M 3/4  
 toenail, z-zála M 7/8  
 tomorrow, mm-bazí (M) 9  
 tongue, lu-bíni M 11/13  
 too late, ntháangu ásaka  
 tooth, di-inu M 5/6 (me-éno)  
 top, n-tháandu M 9  
 total (sum), n-tháalu M 9/10  
 touch, -siímba (-siímbidi)
- trachea, mv-vúuvu álaka M 3/4; nttúutu álaka M 3/4  
 trader, nk-kití 1/2 & 3/4  
 train, kuúmbi 5/6  
 trash, ma-tíiti M 6  
 travel, -kaángala/-káangalá (-kaangeele); -kiyá (-kiyídi)  
 travel in/by, -kángaleelá/-kangáleela  
 traveller, nk-kiyí 1/2  
 treat for illness, -wúka (-wukidi)  
 treatment (medical), ma-wúku M 6  
 tree, nt-tí M 3/4  
 tree beans, nkhása zamádeezo  
 tribe, kaandá M/kaánda 5/6  
 trousers, mb-báti M 3  
 truth, l-lúdi 7  
 try, -téezá (-teezele)  
 Tuesday, Kya-zóole 7  
 turn into (become), -kítuká (-kitukidi)  
 turn intr, -zékoká (-zekokele)  
 twenty, ma-kúmoolé  
 twist, -syeéta (-syeétele)  
 two, crd num zoóle; adj -óle M  
 underneath, vaná-ntsi a-  
 understand thoroughly, -víisá (-viisidi)  
 unhappy, be, -móna nkhéenda  
 until, yavanà/yevanà  
 up, get, -síkamá (-sikamene)  
 up to now, yakínu  
 upstairs, kú-n-thaandu 17  
 us, oc -tu-; pr yeéto M  
 use n, mf-fúnu M 3/4  
 use v, -sádilá (-sadiidi)  
 useful, -ámffunu  
 usually do, -lúta (-lutidi) aux  
 vanish, -vilá (-vidídi)  
 various others, -ákkaká-kaka  
 vegetables (green), mb-vuúdila M 10  
 very, beéni; see also much, indeed  
 village, váta M 5/6  
 villager, mwisí-váta  
 visit, -kiyíla (-kiyíidi); (for a short while) -kiíngula (-kiíngwiidi)  
 visitor, nd-zeénza M 9/10 & 1a/2  
 vocative pref, e-  
 voice, nn-diíngá 9/10  
 waist, lu-kéto M 11/13  
 wait for, -víingilá (-viingiidi)  
 wake up, -síkamá (-sikamene)

- want for, -zólelá (-zoleele)  
want, n-khóondwa M 9  
warn, -lúukisá (-luukiisi)  
wash for, -sukwíila  
wash tr, -sukúla (-sukwíidi)  
water, ma-áza M 6  
watch, -tálá (-tadidi)  
water (plants), -vuúngila (-vuúngiidi)  
water antelope, mb-vudí 9/10  
water lizard, mb-báambi amáaza M 3/4  
way, nd-zilá (M) 9/10  
way of dealing with, n-théeló M 9/10  
way of doing, n-théeló M 9/10  
way of going, nj-endélo 9//10  
way of knowing, nd-zayílu 9/10  
way of speaking, m-phóveló M 9/10  
way of travelling, n-khangáleeló M/  
n-khangáleelo 9/10  
way of working, nt-sádilú M 9/10  
we, sp/csp tu-/tw-; pr yeéto M  
wealth, kí-mb-vwaama 7  
wealthiness, ú-mb-vwaama 14  
wear, -vwáatá (-vweete)  
weave, -kúba (-kubidi)  
Wednesday, kya-táatu 7  
week, lu-miíngu 11/13  
weep, -dilá (-dididi)  
welcome, -lwaákisa (-lwaákiisi) (lit.  
cause to arrive); támambulá  
(-taambwiidi)  
well, kyámmbote  
well brought up, be, -saánsuka  
(-saánsukidi)  
well, do, -tóma (-tomene)  
wet, get, -yondálala (-yondáleele)  
what?, n-khí? M 9  
what kind [is it]?, nkhi amphilá?  
when [is it]?, nkhi ántaangwa?  
when, vaavá  
where, rp kuná 17; óku 17; vená/vaná  
16; (in) ómu 18  
where (is it)?, akwèyi?  
whether, kana  
which, rp ndyoná 1; (b)aná/(b)ená 2;  
uná 3 & 14; miná 4; diná 5; maná/  
mená 6; kiná 7; yiná 8 & 9; ziná 10;  
luná 11; tuná 13; kuná 15 & 17;  
vaná/vená 16; muná 18; finá 19  
which [is it]? nkhi a- ?  
whisker, nk-kéenje M 3/4  
white, -ammpheémbe  
white hair, mb-vú M 9/10  
white of eye, nt-tungúnuunu 3/4  
whiteness, m-pheémbe 9  
who, (rp) ndyoná 1; (b)aná/(b)ená 2  
who(m)?, náni? M la/2a (aki-)  
whole, the, -awónso(no); mv-viímba 3  
wholeness, wo-ónso(no) M 14  
whose? -ánani?  
why?, ekkuma | nkhi?  
wide, become, -sáanzuká (-saanzukidi)  
wife, nk-kazá 1/2; nk-kéentó M 1/2  
will aux, -fwete  
will n, lu-zólo M 11  
win, -súunda (-suundidi)  
windpipe, mv-vúuvu álaka M 3/4;  
nt-túutu álaka M 3/4  
winter, s-sívu M 7/8  
wisdom, ng-aángu 10  
wise, -angaángu  
wish, -zóla (-zolele)  
wish, lu-zólo M 11  
with, (instrument) muna- 18;  
(accompaniment) ye-/yo-  
with her/him/it, yaándi; w. me, yaáme;  
w., yaáu; w. us, yeéto; w. you pl,  
yeéno; w. you sg, yaáku  
without, kemú- -ko  
woman, nk-kéentó M 1/2  
wonder, s-sívi M ?7  
wonderful, -amákuumbu; -ássivi  
word, dya-ambú M 5/6 (ma-ambú)  
work n, s-sálu M 7/8  
work v, -sála (-sadidi)  
workman, ns-sádi M 1/2  
world, nd-zá M 9/10  
would (have), -ádi  
wrap, kí-vunga 7/8  
wrap up, -ziíngá (-ziingidi)  
wrist, nt-síingu akóoko  
write, -sóneká (-sonekene)  
write for/to, -sónekená (-sonekeene)  
writing, s-sóno M 7/8  
yam, k-kwá 7/8  
yard, kya-ána M 7/8; y-yáanzala M 7/8  
year, mv-vú M 3/4yes, eélo, ìngeta  
yesterday, ma-zóono M 6; day before  
y., ma-zuúzi 6  
you pl, sp/csp nu-/nw-; oc -nu-; pr  
yeéno M  
you sg, sp/csp o-, u-/0-; os -G-; pr  
ngéye  
young child, kí-nn-dende 7/8  
young man, tokó 5/6

young person, nl-leeéke 1/2                            your(s) pl, ps -eno  
 younger sibling (of same sex as your(s) sg, ps -aku  
 speaker), mb-búunzi M 1/2; nl-leeéke youth, tokó 5/6  
 1/2 & 3/4

## BIBLIOGRAPHY

This is a very selective bibliography, since most modern studies of Angolan Kongo are published in Portuguese, while those on Zairean Kongo are predominantly in French, Nederlands or Swedish. These will not be included, except for a few very important works.

The works most readily available to English speakers are:

BENTLEY, W.Holman 1887. Dictionary and Grammar of the Kongo Language.  
 London, Baptist Missionary Society.

----- 1895. Appendix to the Dictionary and Grammar of the Kongo Language. London, BMS & Kegan Paul, Trench, Trübner & Co.  
 Both volumes republished 1967 by Gregg, Farnborough.

Bentley did not mark tone, and used different systems of orthography and of noun class numeration. The following notes may be useful:

1. No vowel length shown: -sáalá 'stay' and -sála 'work' both appear as Saala.
2. The sequences wV and yV are often spelt uV and iV, thus, Diambu for dyaambú 'word, matter' and -lwaáka 'arrive' as Luaka.
3. It is clear from the Grammar that Bentley recognized at least two of the three kinds of nasal-consonant sequence, but did not distinguish between them in his orthography, hence mvvú 'year' and mbvú 'white hair' are both Mvu, and ntsá 'antelope' and nssá 'retinue' are both Nsa.
4. Gemination is not recognized: Vangu stands for both váangu 'action' and vváangu 'creature'.
5. The palatal voiced stop is spelt g: Ngindu for njiíndu 'thought'.
6. In the 1885 work only, i.e., not in the Appendix, si is spelt xi and zi is ji. This reflects a pronunciation used by some speakers (and also reflects the Portuguese way of spelling these sounds). Thus Nxi = ntsi, Jitu = zzitú.
7. Nouns in the dictionary are given under first letter of prefix, not of stem; thus Nlele (nl-léle) is under N, and Kiese (kye-ése) under K. The exception is (our) Class 5, which is shown with the IV e- attached: Evuta (vutá).
8. There follows a 'conversion table' for the noun classes, Bentley's numeration in the lefthand column, and the modern Bleek-Meinhof in the righthand column:

<u>Bentley</u>	<u>Modern</u>	<u>Bentley</u>	<u>Modern</u>
1	1/2	9	15/6
2	9/10	10	11/13
3	3/4	11	11/13 & others
4	3/4	12	14
5	7/8	13	14/6
6	7/8	14	16,6,18,4
7	5/6	15	19,8
8	5/6		

Several classes appear more than once in Bentley's system, since he distinguished classes on the basis of prefix, as well as agreement patterns. Class 7 nouns with the 'augment prefix' ki- are in his 'Class 5', while those with gemination are in 'Class 6'. The locatives are treated separately, and not numbered. Despite the necessity of making these adjustments, it is very worth while to consult Bentley's work. The following is the most important dictionary published this century, containing some 70,000 entries, hence we include it here, despite its being in French:

LAMAN, K.E. 1936. Dictionnaire kikongo-français. Brussels, Falk fils for the Royal Belgian Colonial Institute.

Laman wrote several other works on the Kongo language and people, but relating to Zairean forms rather than Angolan. Among Portuguese publications, the following is included:

da SILVA MAIA, P.António 1961. Dicionário Complementar Português-Kimbundu-Kikongo. Cucujães, the author.

This uses an orthography virtually identical to that of Bentley. For a list of works by Swedish writers, consult the following (itself in French):

SODERBERG, Bertil & WIDMAN, Ragnar 1978. Publications en kikongo. Uppsala, Scandinavian Institute for African Studies.

The following has a summary in English, and though it relates to a Zairean dialect, much is applicable to Zombo:

DAELEMAN, J. 1966. Morfologie van naamwoord en werkwoord in het Kongo (Ntandu) met ontleding van het foneemsysteem. University of Leiden.

The authors of the present course have in preparation the following materials for the Zombo dialect:

1. Introductory Kongo Reader. Thirteen passages with parallel English translation, grammatical sketch, annotations and glossary. Ms 223pp.
2. Ntsaàsuka yenndongóka zamwisi-Kóongo (Upbringing and Education of a Kongo). Text with parallel translation, annotations and glossary. Ms. 208pp.

Recordings of all material will be available.

